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Most cordially do we thank our subscribers for their generous response to the call for the 1922 subscription. With practical unanimity and unsurpassed promptness, subscriptions have been renewed. We are sincerely appreciative of this expression of their good will, and we ask them, one and all, to accept our very best wishes for the New Year. *Omnia fausta et felicissima!*

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THE ECCLESIASTICAL REVIEW

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A MISSIONARY BAND OF DIOCESAN PRIESTS.

IN January, 1897, the Most Rev. Michael A. Corrigan founded a missionary band of diocesan priests, with the corporate title of the New York Apostolate. This year the Apostolate is offering to His Grace, Archbishop Hayes, the following résumé of its twenty-five years' service: Total number of missions 1208; number of missions to Catholics 936; number of missions to non-Catholics 272; number of converts 5138; number of adult Catholics prepared for First Communion and Confirmation 15000; number of mission confessions 906,894.

In the general ministry of the Church to the faithful, the value of a systematized series of sermons and instructions extending over a stated period of days—that is to say, missions—has long been recognized. Various Popes during the last two centuries, Paul III, Benedict XIV, Pius VI, Leo XII, Gregory XIV, Pius IX, Leo XIII, and Pius X, have given high place to the mission's usefulness in pastoral economics. The early centuries witnessed Saints Gregory of Nazianzen, Basil, Ambrose, Leo, and Gregory the Great, on several memorable occasions, strengthening the faith and piety of their congregations by definite courses of exhortations and instructions. Saints Columbanus, Gall, Killian, and Fridolin, and, in a certain degree, all of the Celtic missionaries of the sixth and seventh centuries, who travelled through the Islands and the Continent, are prototypes of the present mission preachers. In the fourteenth, fifteenth, and sixteenth centuries the Franciscans and the Dominicans journeyed through the country, preaching in churches and public places, and meeting with greatest spiritual success. The leading pulpit orators among

the Dominicans were Tauler, Henry Suso, Saint Vincent Ferrer, and Louis of Granada. Among the great ones of the Poor Man of Assisi were Saints Bernardine of Siena, John Capistran, and Peter of Alcantara. In the middle of the sixteenth century Saint Ignatius and his Company of Jesus came, combatting the Reformers and fortifying the layman with doctrinal argument. In 1592 the Venerable Cesar de Bus instituted the Prêtres Seculiers de la Doctrine Chrétienne with the purpose of teaching catechism and imparting religious knowledge to the people.

The seventeenth century had its great outstanding figure in Saint Vincent de Paul. This wonderful priest, knowing so well the people and their needs, founded the Congregation of the Priests of the Mission in 1625. His labors and those of his fellow Lazarists in France met with instant response. The face of the land was being renewed, and so valued was the mission idea that even Napoleon later provided that in the dioceses of Troyes, Poitiers, La Rochelle, and Metz, missions should be preached at the expense of the Government. All over Europe, with profound results, the different orders and newly-formed congregations were preaching missions. The Dominicans, Franciscans, Augustinians, and Capuchins with centuries-old traditions; the Jesuits with knightly ardor; the Redemptorists and Passionists and Oblates—all were obeying the ageless voice of Christ, " Go ye into the world and preach the gospel to every creature ".

The worth of parochial missions was fully appreciated by the Church in the United States. Owing to the great press of parish duties, however, with rapidly increasing congregations coupled with scarcity of priests, there was no regular order of parish missions before 1860. Occasional courses of sermons were given; and in 1839 Gregory XVI sent Abbé Forbin-Jansen to America and the learned preacher held retreats for the clergy and missions for the laity for two years. But the laborers in the vineyard began to increase in the middle of the century, and the missionaries could be detached from localized parish duties. The Second Provincial Council of Cincinnati in 1858, the Second Plenary Council of Baltimore in 1866, and the Tenth Provincial Council of Baltimore in 1869 urged parochial missions with strongest recommendations.

A practical problem presented itself to the ecclesiastical authorities of New York. The archdiocese had certain districts, in which the resident Catholics were very few in number. These parishes were on the far frontier or in sections which had memories of past glories. Their zealous shepherds were striving to bring all the gifts of the Church's treasury to the flock, but it was too evident that the material revenues of the parishes would not permit any expense incident to extraordinary services. No trial is more bitter in the life of a priest than the knowledge that his people, who are richly deserving of the spiritual aids enjoyed by more populous communities, must suffer deprivation through poverty. Archbishop Corrigan was convinced that the moment had come for the creation of a diocesan band with the purpose of reinforcing the pastors of the poorer sections in preaching the missions which the Church had found so salutary. Provision was also made that the spiritual exercises would be preached in the larger parishes of the cities and towns of the archdiocese. From the generosity of the more financially favored districts the monetary means for the sustenance of the missions in the small parishes would be obtained.

But another reason, and one more compelling, lay in the establishment of the New York Apostolate. When Christ on that day of Ascension delivered His charge to the Church that she should teach all nations all things whatsoever He had commanded, the Church received a stupendous responsibility. She had been made God's despatch-bearer to the world. The Deposit of Truth was not to be hidden behind closed doors in upper chambers; it was to be carried, in all its holiness and beauty, to the uttermost parts of the earth. Every soul, whether in the body of the Church or without, must be given ample opportunity of understanding the total gospel of the universal Saviour. There may be intense opposition to the presentation of the Church's teaching; there may be taking up of stones to cast at her by those who think her a blasphemer; in evil report or good, in season or out, she must speak her voice. This charge of her Founder explains her never ceasing activity and her indifference to persecution. New York had been preaching, with encouraging fruit, the Tidings to all men outside the Fold, but Archbishop Corrigan felt that even more souls could

be brought to the knowledge of Eternal Truth by an organized, direct effort. This effort, he believed, could be made through a band of diocesan missionaries.

It is one of the most interesting phenomena of religious psychology that an incalculable number of non-Catholics seem to possess a mental astigmatism when they gaze on the Catholic Church and her teaching. Their deductions in all other studies are correct; there is no loss of perspective; no false lines nor shadows. But when they turn their eyes toward the claims of Catholicism, their otherwise clear judgment becomes that of one who looks through a glass in a dark manner, and the fairest doctrines of the Lord receive strange interpretations. The case against the Church has been so skilfully pleaded during the past four hundred years (the Diet of Worms convened in 1521, and the Act of English Royal Supremacy was passed in 1534) that not only the intellect but the heart, the intuitions, the imaginations of very many have formed an unsympathetic atmosphere which does not conduce to normal conclusions. But in large measure, it would seem that those critics of Catholicism cannot be cognizant of their actual position. Who has not had personal contact with earnest, God-seeking individuals, who reverence their consciences as their king, permit their souls no wilful disobedience, live according to intensely spiritual ideals of honor and purity and charity and truthfulness, but who never know, however, that their disapproval of Catholicism is disapproval of Christ? They do not pray so much that they may see, but rather, in perfect good faith and deep humility, they offer thanksgiving that He has given them to see so clearly and believe so fully.

One of the first distortions of view of not a few non-Catholics passing judgment on the Church, is expressed in the opinion that membership in her communion crushes, completely, personal love of the Redeemer. The Catholic is he who perforce divorces himself from the spirit which giveth life—the desire to be united with Christ in all things—and is contented with the letter of a cold formalism which kills any individual, interior, intimate affection with the Master. The Church, to many, seems as a tyrant, imperious, arrogant, indifferent; who is chiefly concerned with technical formularies; and who demands the most servile submission. The majority of non-

Catholics readily agree that the Church, in the early centuries of Christianity, gave religion pure and undefiled, but they contend that through some saddening alchemy of the turbulent Iron and Middle ages, the original gospels were altogether changed in meaning. And so, with his soul yearning for the freedom of the sons of God, the Catholic must spend a lifetime peering through the bars of useless observances. The Catholic part of the world has unswerving faith in the efficacy of priestly absolution: but, questions the Protestant, is not priestly absolution an unwarrantable usurpation of divine prerogatives? The Catholic offers the most chivalrous devotion to the saints of his Church: does not this strength of devotion postulate a diminution of the worship due solely to Christ? The Catholic keeps the souls of the dead in prayerful remembrance: but is not the doctrine of purgatory a pronouncement of some half-forgotten council or an idle accretion of the years? The Catholic holds to the indissolubility of marriage: is this belief, while wholly admirable, suitable for universal acceptation? The Catholic unhesitantly receives every message of his Church: why does he so studiously refuse to search the Scriptures? The non-Catholic may even reproach Catholicism for having taken away from the people the body of the Lord and leaving only an empty sepulchre. What a tragic pity it is, that he himself is so unaware that the Christ, whom he would adore, is so near to him in the very Church which he condemns.

Regularly there arises the call that between Catholicism and culture, between the Church and science, there is a very great divide. And the Church, so the objection goes, is obscurantist from sufficiently clear motives of self-defence. Her position, as City of God seated on the mountain, is impregnable only while her people remain in ignorance. The Church, sensing certain danger, the objection continues, acts with subtle understanding when she closes every window which would let in any light of education. Intellectual depth and the spirit of inquiry, in the estimate of some, constitute the unfailing signs of a negation in a divine creed; and they feel that the man, truly scientific, professing Catholicism, presents the paradox of one trying to serve two masters.

The Church is serenely unconscious that there could be, in any fashion whatsoever, a conflict between religion and science.

Cardinal Newman in his *Idea of a University* has shown the impossibility of actual collision between physical science and Catholicism, since nature and grace, reason and revelation, come from the same Divine Author. The Vatican Council declared: "There never can be any real discrepancy between reason and faith, since the same God who reveals mysteries has bestowed the light of reason on the human mind; and God cannot deny Himself; nor can truth deny truth. The appearance of such a contradiction is mainly due either to the dogmas of faith not being understood and expounded according to the mind of the Church, or to the inventions of opinions having been taken for the verdict of reason."

Following the principle of judging an attitude by its manifestations, the student of the history of learning can easily reckon the strength of the affection which the Church has for science. It is not necessary to demonstrate the constant impetus given to scholarship during the brilliant and fruitful period of the university foundations in the thirteenth, fourteenth, and fifteenth centuries. Twenty-seven universities founded between 1303 and 1489 were based on charters issued at the Pontiffs' own impulse, or at the request of the spiritual or temporal princes. Italy saw the rise of Perugia in 1308; of Pisa in 1342; of Pavia in 1389; of Turin in 1405. France saw the beginnings of Avignon in 1303; and Bordeaux in 1441. Spain rejoiced in Coimbra in 1308; in Valladolid in 1308; in Saragossa in 1474; in Avila in 1482. England and Scotland saw the erection of Cambridge in 1318; St. Andrews in 1418; Glasgow in 1459; Aberdeen in 1494. The Empire was provided with Prague in 1347; with Heidelberg in 1385; with Erfurt in 1388; with Cologne in 1388; with Leipzig in 1409; with Greifswald in 1456; with Basle in 1460; with Ingolstadt in 1472; with Tübingen in 1428; Netherlands saw Louvain in 1425; and Hungary the University of Presburg in 1467. Papal confirmation encouraged Cracow in Poland in 1364, Vienna in 1365, Upsala in 1467, and Copenhagen in 1479. The faculties of the schools were guaranteed against financial concern by the material support of the Pontiffs, who gave every possible assistance in scientific investigations. Chemistry, medicine, mathematics, law, physics, astronomy, botany, and geology were closely studied with warm ecclesiastical approbation. In

fact, there are few matters of speculative or applied science in the present educational curricula that have not traditions of intensive study in the Papal colleges of the middle centuries.

The Church has never failed to guard science against charlatanry and false prophecy. Unfounded assumptions, theories, and hypotheses regarding physical phenomena are not instantly accepted, even though the new explanations may be very inviting. It is because of her steady loyalty to the value of true scientific principles that the Church has often been regarded as opposed to the research and exploration necessary for right education. But the Church has seen the breaking down of many theories which seemed tenable in one age; many men, who impatiently accused her of holding the hands on the dial-plate of time, have themselves regretted their own welcome to the new explanations; for the mills of science, though they grind exceeding fine, often grind exceeding slow. Science knows that she has a protector in the Church which reverences reason, which must be good, since God has placed it among man's endowments. If there be any abuse of reason, then it is the duty of the Church to guide to proper channels. In her appreciation of man's dignity, the Church will not permit him to be misled into the receiving of spurious coinage which may have the image and superscription but not the substance of right learning.

It is not difficult to perceive that the impression might be unconsciously acquired in the formative period of our national life, that Protestantism and literature are interwoven into exclusive relations. Each one of our early American men of letters has been non-Catholic. To their enduring credit, there is no spirit of enmity to religion evident in any one of their volumes. But it is not to be expected that they could possess an adequate conception of Catholic values. Hawthorne, despite his great tribute to the human worth of the confessional in the *Marble Faun*, did not truly understand the basic element of Catholicism. Whittier, of whom it can be said as Tennyson said of Wordsworth, " he that uttered nothing base ", did not, in any manner, possess tendencies toward the Church. Lowell, cultured through and through, wrote *The Vision of Sir Launfal*, but it did not, in consequence, imply loyalties to the ancient Faith. Bryant, seemingly as cold as a snowdrifted mountain,

but profoundly a thinker, had no connexion with any of the fervent beliefs of the Catholic Church. Oliver Wendell Holmes, genial and well-bred, would not speak a hostile word against the creed of his Catholic friends, but he was always a Protestant. Longfellow, from his youth to his mellow age, proved himself wholly free from any bias in his poems; he caught the charm of the simple annals of Catholic Acadie; but he could not be aptly called the laureate of the old Church. Cooper, artist though he was in creating scenes of brilliant color in his romances of the border country, placed no tale of the pathfinders and pioneers of the faith in the weaving threads of his tapestries. Edgar Allen Poe probably had no suspicion of the influence of Catholic motives. Washington Irving showed no edge of bitterness toward any form of belief, nor would even if he could; but the essayist in his sunniest hours, it is likely, never seriously meditated on the claims of the Church Universal.

Bishop McDevitt, in his recent valuable research papers, has indicated how fear and hatred of matters Catholic would naturally arise, a century ago, in the minds of American children. While the account of early education is replete with evidence of the desire that morality and religion permeate the spirit of the school, nevertheless the text-books contributed, in no inconsiderable degree, to an anti-Catholic prejudice. The geographies and handbooks of great events, in the early nineteenth century, were unfair and untrue to Catholic nations—Italy, Spain, and France—and the adolescent mind gathered a store of errors. Probably a large part of the social, civic, and financial disability, which followers of Catholicism suffered during the first half of the last century, can be traced to the lesson of those school books that the Catholic Church was to be distrusted by all men of good will. A boy's thoughts, in all truth, are long, long thoughts; and they linger all his years.

That a persistent legend of error and a definite temper of disapproval should exist in many Protestant minds as a resultant from so many books and so much reading is not a surprising consequence. It would be an extreme surprise, the antecedents being considered, were the contrary effect produced. It was not so much a front of positive opposition which the

New York Apostolate had to meet, as a point of view, a tendency, an atmosphere. What method has the Apostolate found efficacious in the presentation of Catholic teaching? There could be, in general, as we have stated elsewhere,[1] two modes of offering: the controversial and the expositional. Controversy has its well-defined place in homiletics, but in the choice of methods the diocesan missionary band selected the way of explanation. They thought that the Kingdom could be advanced by simply lifting up the doctrines of Christ before the minds and consciences of their hearers. Experience has shown that all the dogmas entrusted to the keeping of the Church can be explained, wholly and entirely, with the keenness of dialectics kept sheathed altogether. It does not always follow that a man will seek at once to embrace your side of a debate, when he has been overwhelmed by the force of your intellectual argument. Father Maturin believed: "If a man is vanquished by the dialectical skill of his opponent or by the stronger array of facts and arguments which he is able to bring forward on his side, he is not in a very receptive state of mind, but is rather looking about for other arguments and weapons of attack and defence, than laying his mind open to the force of the arguments by which he has been silenced." Father Ernest Hull, S.J., the scholarly editor of the *Bombay Examiner*, and a convert, holds: "The fact is, few people are converted to the Church by reasoning or logic. It is generally an interior process of an intimate, personal nature, the real moving cause being the pure and simple drawings of grace. The external things, which bring about the different steps in conversion, are often quite trivial in themselves, and give rather a psychological impression and a moral push-onward than anything else. They are often far removed from anything like a critical examination of evidence, or a process of logical reasoning." In 1908, Pius X declared that he was pleased that diocesan missionary bands showed no bitterness in their preaching, and that their only purpose was a true and complete exposition of Catholic doctrine. This method, the Holy Father believed, much more easily opened the door of the True Faith to non-Catholics. "Great is the power of truth," he added, "and nothing more is required to make men love it than to know it intimately."

[1] *The Catholic World*, March, 1917.

That striking statement of Pius X, uttered on another occasion, will not be forgotten—that we cannot build up the Church on the ruins of charity.

We, who have been born in the Faith, shall remember that immediate realization of the truth and beauty of Catholicism has come to few converts. Not many are struck with lightning flash on the road to Damascus. The Spirit, blowing where It listeth, does not always fill the house with an instant great wind to sweep out the chaff of errors. Faith is a gift; and God need not bestow it, unless He so wills. Consequently at parochial missions, there is constant petition to the people for prayer that the other sheep may be brought to recognize the face of the Shepherd; that the Lord may send the Light to know the things now hidden from their eyes. Saint Benedict converted the nations not by intellectual argument, but by his prayers in the wilderness of Subiaco; and Saint Dominic met the Albigensian heresy, and conquered it, with the rosary. Many a silent Carmelite convent, offering perpetual sacrifice and adoration, has brought the quiet graces of repentance to the world. And who can measure the power of the prayers of Monica, who, finally, after seventeen years of earnest pleading with heaven, heard her son Augustine cry out in the chapel of St. John the Baptist, "I believe in God and the Catholic Church."

When the doctrines of the Church and their claims upon his acceptance are placed before the non-Catholic, he is asked to examine their content and reason with an open heart, and to put aside any unfriendly predisposition which would obscure his will to believe. He is asked also to bear in mind that the point at issue is not whether he approves Christ, but whether Christ approves him. Doctrine after doctrine unfolds; the clouds of misconception, one by one, disappear; and suddenly there may burst on him, in clearest understanding, the figure of the living Church of history. She stands there before the world, the valiant, sincere, trustful Spouse of Christ, with the look in her eyes which tells that she is always hearing the Voice —Preach all things whatsoever I have commanded. On her brow he can read her realization of her ceaseless responsibilities to God and man. He sees her as a church, which has loved humanity with a divine passion, seeking always to save from

spiritual evil and failure; a church, which has defended, with the full panoply of her strength, the rights of little children, the poor, the aged, the friendless; a church, which has counselled and encouraged the heavily-burdened and the toil-worn and bade them fix their gaze on the Cross; a church, which has bent down to the bruised reed and has raised sinners, remembering that, in spite of their sin, they belong to God; a church, which has sent her priests from home and kindred to far islands and mainlands to live and sicken and die for souls. He sees her a church, which has been slandered and vilified, even as her Master, in every kingdom and republic on earth; a church, which has, in silence, seen faithless friends depart and seen hostile swords in hands she once blessed; a church, which has beheld nations she nurtured and sustained, misunderstand and turn away from her to heresy and schism. Her enemies have harried her, flung white robes on her shoulders, mocked her as a fool, profaned her sanctuaries, sent her young men and maidens to death in many arenas. They have sought to crush her influence and placed every human penalty on the preaching of her gospel. But she has preached; and all roads have known her presence. And as he watches, the non-Catholic may see the face of that persecuted Church become transfigured before him with a radiance of majesty surrounding her, and he may hear her words in firmest tone ringing out, "But I have been faithful. They have raised me to great eminences, showed me the treasures of the earth, and promised them to me with all title of possession, if I would change my doctrine. I have refused, and I have spoken what He bade me to speak. The Sign of the Cross was on my every doctrine, and I could not surrender what belonged to God. I may suffer, as He suffered, all days even to the consummation of the world: I shall be obedient and I shall not betray Him. Neither death nor life, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Jesus Christ our Lord."

The message may linger in the soul of the listener; it may only echo and then die away in silence. But if it lingers, and he reverently asks the Lord what He wills him to do, and the Lord beckons him to come, then there is only one way to be

trodden. That way is the one of simple discipleship. He can walk with Him trustfully, even as did the two at Emmaus, and with his heart burning within him while He will be speaking in the way, the new disciple will follow into the Truth Eternal. Verily his eyes have not seen, nor his ears heard, nor has it entered into his heart to conceive what happiness will be his portion and inheritance, when, at last, he passes into the Church which Christ established.

During these twenty-five ears, nearly every parish, both in city and country, has been visited by the Apostolate. In many parishes, eight, nine, and ten successive missions have been preached. In other dioceses missions have been preached by the Apostolate, though comparatively few extraordinary calls could be accepted. It has been chronicled that twelve hundred missions have been given; that over five thousand converts have been baptized; that nine hundred thousand and more mission confessions have been heard. But, after all, work for souls has no statistics. Only the silent Lord knows of the steady strength which He gave to those striving to fight the good fight for Him; only the silent Lord knows of the abiding happiness which He gave to the weary prodigals returning to their Father's house; only the silent Lord knows of the incomparable peace which He gave to those who live in unbroken friendship with Him. All that is the secret of the King. But if, through this quarter of a century of missionary endeavor, even one soul believes in Him more earnestly, hopes in Him more loyally, praises Him more joyfully, follows Him more closely, and loves Him more deeply, then blessed be the Lord for what He has wrought.

JOHN E. WICKHAM,
Superior of the New York Apostolate.

IS A SHORTAGE OF CLERGY IMMINENT?

OUR separated brethren are distressed by an inadequacy of ministers. The report of "empty pulpits" is alarming them: and not without reason, for with empty pulpits any creed must face the prospect of moral bankruptcy. "Ten thousand pulpits will be vacant in a year or two owing to the dearth of candidates for the ministry," reads one announcement. "The dearth of candidates for the Episcopal ministry", reads an-

other, "necessitates the calling out of retired ministers from many sections of the country to take charge of vacant churches."

A question which, at this time, must be of enormous importance to us is: How stands the Catholic Church in America with regard to its supply of priests? The answer will, I am afraid, give a shock to our complacency. There are certain alarming features which have to be faced.

The matter of vocations has always been one of deep concern to those upon whom devolves the guidance of the Church. They are concerned, first of all, in the selection of the right men for the priesthood—men who would dignify it and not degrade; and, secondly, they have to face the problem of maintaining, in sufficient volume to meet the ever-increasing need, a steady stream of vocations. In this article I shall concern myself not with the question of selection, but with the question of numbers.

One curious, interesting, and satisfactory fact will emerge from a consideration of the subject: the very extraordinary proportion which has been preserved in the growth of the Church: one factor keeping pace with the other factors with almost mathematical precision.

It is hardly necessary to insist upon the importance of the priesthood in the Catholic Church. In no other religious body is entrance to the ministry hedged around with such formidable tests; in no other religious body does the priesthood bear such tremendous dignity. The enemies of the Church, with a cunning which never fails an unclean cause, have at all times been inspired with an unholy knowledge of the priesthood's place as a mainspring in the mechanism of the Catholic Church. And so, when persecution is abroad, the priests are the first to suffer. First they are slandered; then they are ill-treated; then they are massacred. For if the priesthood could by some means be exterminated, the Church would die of inanition. Happily this can never be so.

Our Needs.

But whilst we have no cause to fear a catastrophe of that kind, any diminution of the number of priests below the requirements for actual needs should give us cause for concern. For it stands to reason that the flock, or at any rate some part of it, must stray when the shepherds are inadequate to its surveillance.

Let us get down to figures. A table showing the strength of the priesthood in the United States during the past fourteen years is an interesting study in progress. These figures, and other totals which appear in this article (apart from statistical deductions from the totals), are drawn from the annual editions of the *Official Catholic Directory*. And the totals quoted for a particular year must be allowed to belong to the previous year; the date indicating the issue of the *Directory* from which they were taken. In passing I must remark that there is good reason to doubt the complete accuracy of some of the figures given in the volume. This is in no way a comment upon the work of the editors. It is well-known that statistics given for some centers are at best guesswork, and have appeared without variation for many years. These figures, furnished by the competent authority, are the only figures available.

I have chosen to go as far back as 1908 in order that the pre-war period might be compared with the post-war period by those who are interested in a study of religious conditions as they are affected by national upheaval. It seems to me, however, that no considerable movement was set in motion by the recent war: or, if it was, that it is too early to discern it.

Here, then, is the annual record of the American priesthood, progressing with almost uncanny regularity at the rate of, roughly, 450 per year:

THE PRIESTHOOD IN AMERICA.

	Secular.	*Regular.*	*Total.*
1908	11,496	4,069	15,655
1909	11,885	4,208	16,093
1910	12,274	4,276	16,550
1911	12,650	4,434	17,084
1912	12,996	4,495	17,491
1913	13,273	4,672	17,945
1914	13,704	4,864	18,568
1915	14,008	4,986	18,994
1916	14,318	5,254	19,572
1917	14,602	5,381	19,983
1918	14,922	5,555	20,477
1919	15,052	5,536	20,588
1920	15,389	5,630	21,019
1921	15,814	5,829	21,643

Whilst, as I say, no "general movement" is discernible in the above figures, it is of interest to note that the increase among the clergy during 1918 (shown in the return of 1919)

was the lowest during the period under review, and possibly during many years before it. There was actually a decrease of 19 among the regular clergy, and the total increase was only 111, which is out of all proportion to the general rate of increase. The phenomenon may have been due in part to a withdrawal of priests of foreign nationality for service with their armies, *and to the fact that for a time priests did not come to America from abroad.*

As I shall show later, the remarkably steady increase in the totals of the clergy of the United States was almost exactly proportioned to the increase in the Catholic population, the figures of which, for the period with which we are dealing, may conveniently be given here:

CATHOLIC POPULATION OF THE UNITED STATES.

1908	13,877,426
1909	14,235,451
1910	14,347,027
1911	14,618,761
1912	15,015,569
1913	15,154,158
1914	16,067,985
1915	16,309,310
1916	16,564,109
1917	17,022,879
1918	17,416,303
1919	17,549,324
1920	17,735,553
1921	17,885,646

These totals are probably near enough to the mark to make fairly accurate computation possible, but it must be observed that in some dioceses the totals of population are given in round figures year after year without alteration. The past thirteen issues of the *Directory* have given Chicago's Catholic population at the unaltered figure of 1,150,000; and in Boston there have been exactly 900,000 Catholics since the 1910 issue.

Although the constantly rising number of clergy in the United States might at first give the appearance of a steady approach to the point at which the priesthood would become unnecessarily large, a study of the gradual rise in the Catholic population makes it of interest to consider the proportion between the clergy and the laity. The constancy of the proportion is very extraordinary, considering the rapidity of the growth of each factor. It would not have been surprising, in

view of the action of immigration upon the totals of Catholic population, had we found the clergy slowly diminishing in their ratio to a laity artificially inflated beyond the country's normal development. A comparison of the available figures gives the following results, from which decimals have been excluded:

RATIO OF PRIESTS TO CATHOLIC POPULATION.

1908	1 to 886
1909	1 to 884
1910	1 to 866
1911	1 to 855
1912	1 to 858
1913	1 to 844
1914	1 to 865
1915	1 to 858
1916	1 to 846
1917	1 to 850
1918	1 to 855
1919	1 to 852
1920	1 to 843
1921	1 to 826

The relation has been fairly steady, with a favorable trend, and the latest return (that for 1920) is the best on record. *The relation has been steady because the countries which sent immigrants sent priests also.*

These figures give us some idea of our task and our responsibility in the matter of procuring the priests required for the carrying on of the normal work of the Church in America.

Consider the gigantic task which the maintenance of the priesthood at the enormous total of over 20,000 entails. We have to find:

(1) Replacements for the wastage by death;
(2) An additional number in proportion to annual rate of increase in the Catholic population.

Unless we do this, the Church in America must suffer a decline as soon as the inadequacy of priests begins to make itself felt. What, then, is the minimum number of priests which has to be furnished each year?

In 1907 (according to the Necrology in the *Catholic Directory* for 1908) 267 priests of the United States died. In 1920, 345 died. The death rate may be taken roughly, and conservatively, as being one in sixty. For the current year we must calculate that the deaths will amount to 355. During the

period 1908-1921 the average increase (shown to be necessary in order to keep pace with the general increase) was 460. Therefore the Catholics of the United States are called upon to find 815 new priests during this year, and an increasingly large number in subsequent years if the Catholic population continues to progress.

The Church calls for between fifteen and sixteen new priests every week: more than two every day of the year.

I have been calculating on the basis of our present position, but it should be understood that this is the minimum number of priests by which the Church can be safeguarded against retrogression. That the number is not adequate will be seen by the remarkable number of churches and chapels which have not, and never have had, a resident priest. They are, in large part, church buildings which have been erected by the zeal of overworked missionaries, supported by money contributed by Extension Society and its helpers.

It is not absolutely true that in the present state of Catholic development there is an urgent call for a priest wherever there is a chapel. But it is true of many places that the need of a priest is a crying need, both for the spiritual consolation of those faithful Catholics who have gathered around the little church, and for the dozens—aye hundreds—of others who have grown cold in their ardor for the Church of their fathers and of their childhood. There should, at any rate, be the possibility of Sunday Mass. Yet it is probably true that in only about one-half of the churches without resident priests is there Sunday Mass. Some priests, single-handed, tend as many as six chapels (one, in New Mexico, says Mass in no fewer than eighteen places at varying intervals). There is here an unquestionable need of more priests. Many missions which are thought to be "unable to support priests" would probably manage quite well if priests were available. Bishop Lawler, of Lead diocese, adopted a courageous missionary policy by taking pains to secure missionary priests, and planting them in little communities which many would have marked "hopeless". In five years he erected 131 new churches, and, encouraged by help from Extension, the people have put 95% of them completely out of debt. This could be done elsewhere if priests were available.

Wherever there is a chapel, there is the nucleus of a flourishing parish. In the undeveloped places a start has always to be made modestly. In the places where there are no resident priests lies the future strength of the Church in America; for, as Monsignor Kelley, the President of the Extension Society, has frequently pointed out in the columns of *Extension Magazine*, and as has been recently confirmed by Archbishop Dowling, the trend of population is from the rural districts to the cities; and it is whilst the rural dwellers are in the home atmosphere in which their characteristics are being shaped, that they must be shaped for God. When once they are swallowed up by the cities there is little hope of their being salvaged for the Church.

Our Shortage.

The yearly numbers of churches without resident priests are deduced from the *Catholic Directory* totals as follows:

Churches without Resident Priests.

1908	4,105
1909	4,283
1910	4,355
1911	4,444
1912	4,683
1913	4,812
1914	4,911
1915	5,078
1916	5,105
1917	5,330
1918	5,448
1919	5,537
1920	5,573
1921	5,790

Here again the proportion of churches without resident clergy is keeping a set ratio to the number of clergy; neither increasing nor diminishing except by way of a decimal point.

In this connexion it is interesting to note that for a number of years past, one-third of the Catholic churches built in the United States were to a large extent inspired by the gifts of the Church Extension Society. The question is often raised: Why build churches when there are no priests to attend them? The contention of Church Extension, as I understand it, is that the churches would not be asked for unless the bishops admitted their need, and foresaw that they could be attended. The fact that a steady ratio exists between the clergy and the chapels

without resident priests seems to me to justify Monsignor Kelley's policy as the only policy which is calculated to lead to progress. There must, of course, be a limit to the forward movement in churches. There must come a time of consolidation, in which chief attention is paid to the production of priests. No army can move forward rapidly for a long time without periodical pauses for consolidating its new positions. I think the time for consolidation is at hand; and I shall give my reasons in considering the future supply of priests.

The years ahead of us should be very interesting from a statistical point of view. The ratio of clergy to laity has shown a favorable tendency during the years which we have been considering, and at the present time stands at its most favorable point. Somewhere ahead of that point will be found the mark at which the ratio is ideal for progress. That point will be the one at which there is a sufficiency of priests to cover all current needs within the Church, and which will allow the priests a margin of time and energy which can be devoted to those " who are also their sheep ", but who are not within the fold. We must not be satisfied until that stage is reached—until our priests are on a general offensive, instead of a general defensive, campaign.

What of the Future?

What are the prospects of getting the men to maintain our present sixteen-a-week requirement? Are our seminaries increasing, and are the students forthcoming? This is where the anxiety begins. I think that a danger-signal is discernible here.

From the year 1908 to the year 1917 the *Catholic Directory* shows that there was an average of just over 83 seminaries in the United States. The figures opened with 84, and, after curious fluctuations, closed the period with 85. But in the following year the number of seminaries jumped to 102, and rose to 113 in 1921. Proportionately we are better equipped in the matter of seminaries; there being now one seminary to about 15,800 of Catholic population, compared with one to about 18,000 in the earlier years of the period which we are considering.

The matter for deepest concern is that of vocations. This comes down, first of all, to a consideration of the number of

students, and seeing that, so far, everything has been well-proportioned and the average steady, it will be enlightening to compare the annual total of the students in our seminaries with the totals of the Catholic laity. So we find the following figures relating to the

RATIO OF ECCLESIASTICAL STUDENTS TO CATHOLIC POPULATION.

1908	1 to 2474
1909	1 to 2503
1910	1 to 2320
1911	1 to 2097
1912	1 to 2500
1913	1 to 2456
1914	1 to 2275
1915	1 to 2409
1916	1 to 2671
1917	1 to 2467
1918	1 to 2406
1919	1 to 2231
1920	1 to 1980
1921	1 to 2157

The "peak" was reached in 1919, when the number of students took a jump from 7865 to 8944. It fell again in the following year to 8291, and it would seem that the inflation is traceable to returned soldiers who were trying their vocations.

It would be difficult, if not impossible, to ascertain for each year the number of students, among those who enter the seminaries, who persevere. But we can arrive at a rough estimate by a series of calculations, covering the period of the past fourteen years. Thus: Death took an average toll of 310 priests each year. This number was made good annually, and the average increase of the yearly total was 460; which means that an average of 770 joined the priesthood of the United States each year. The average number of students for the period was 6,849.

The point to which we must now give our earnest consideration is this: How many of the priests who have been added year by year to our totals were native clergy? How many did America produce, and to what extent have we been relying upon priests who have come to this country from abroad? These figures can be arrived at only roughly. As I have said, the average number of students in our seminaries during the past fourteen years was 6,849. On an estimated basis of a ten-year course (making an allowance for those students who enter

the seminaries for the philosophical and theological completion of their studies), 6,849 would be the maximum number of students emerging as priests during the period of ten years: or, say, 684 per year. Now it is well recognized that not nearly all the students who enter the seminaries persevere to the end of ordination. In many seminaries it is true that only one in three perseveres. But let us suppose that one-half become priests. A computation based upon the figures at our disposal will show that during the past fourteen years America has produced only 342 priests per year. And the average addition to the yearly total has been shown to be 770. Thus it would appear that America has not produced one-half of the clergy requisite to her present needs. The deficiency has been made up from abroad. It was, indeed, very necessary that it should be so: for if the population has been inflated artificially by steady and heavy immigration, it follows that the priesthood must be increased by the same method.

But what of the future? Immigration has been steadied, and to some extent decreased. Ordinarily, therefore, the Catholic population would not be increased by immigration at the same rate as formerly. But new agencies are now at work for the religious care of the Catholic immigrant, and by this increased care a larger proportion will be saved to the Church. Thus the increase of the Catholic population should continue at a good rate.

Will the foreign clergy come to America in the same numbers as formerly, and help to handle this difficult situation? It is greatly to be feared that they will not, and for these reasons: A large mission field is opening in Russia, and its care will fall to Germany, which will have to divert the stream of priests which she has in the past sent to America. Ireland's surplus of priests is now going to the foreign missions, notably to China; and under self-government it is probable hat many more will be required for an intense cultivation of her internal resources. Canada is supplying some priests to the United States, but, an authority assures me, the development of the great Northwest of Canada can now absorb all the surplus which has been trickling through to America. France has no priests to spare. Her losses in the war were tremendous. Thousands of her priests, and seminarians nearing ordination,

were killed, and some of the parishes in France are without priests. The only large country which will have a surplus of priests is Italy, and for some reason the Italian clergy do not come to America in large numbers. The channel from Europe is almost completely diverted; and what little surplus there is will be absorbed by the new mission fields amongst the Slavs which will be opened up by the establishment of the Congregation of the Oriental Churches.

THE PROBLEM AND A SUGGESTION.

It all comes back to the fact that America must steel herself to the burden of producing clergy adequate to all her needs; and we have seen, how far short of this achievement she has been in the past. To add to the seriousness of the situation, the development of the Church in America calls for a proportion of priests over and above that which has prevailed. For example, 5,790 churches without resident priests is too many. It is not too many if we can foresee the production of the priests to fill them. But can we foresee that? The fact that for years the number of clergy was just barely up to the line of safety below which efficiency would have suffered, was proved by the serious problem which faced the authorities when a call was made for chaplains during the war. In some cases priests had to be drafted to do double work. Up to this time the Church in America has considered chiefly the problems of parochial work, and diocesan work. Now she is tackling national problems, and the working out of the plans which are in contemplation and in action will call for more and more specialists, who will thus be diverted from parochial duties. For example: Under the American Board of Catholic Missions, at least one priest and in some cases two or three priests, will be required for diocesan work in conformity with a national plan. One is not many in a diocese, but the units will total, say, a hundred throughout the United States; and we are considering national totals. Educational progress will require specialists among the clergy, such as are attached to the Volksverein, and similar societies in Germany. The wealth of Catholic literature in France on all subjects is largely the fruit of a surplus of priests who were able to give their time to specialization. Social work in large cities will call for more priests, and the rapid

development of Catholic colleges, most of them now crowded to the doors with students, will call for more teachers. So it is no exaggeration to say that hundreds of priests will be required in a very few years over and above those needed for parish and missionary work. Alternatively the organization of the Church must become unstable and insecure.

So we have to face the problem of producing 815 priests for next year only to maintain our present position: or a thousand or so if we are to make real progress. And we must keep on doing that year after year. Whether or not the seminary accommodation is adequate, is another problem. I fully believe that the vocations will be forthcoming. Only the other day I heard of one seminary in a large city accepting only fifty out of two-hundred students who presented themselves for the classics, and this solely because of lack of further accommodation. Some of the rejected students would, no doubt, be accepted in another diocese, but the number thus absorbed must ncessarily have been small. It is only in the larger dioceses that the phenomenon of an over-supply of students presents itself. In some dioceses, I am told, there are practically no candidates. So it comes to a question of distribuion: which brings me to a matter which the Church Extension Society has insisted upon in and out of season—the establishment of a centralized seminary which would act as a sort of "priest's pool" for the Home Missions. There seems to be no doubt about the success of such a venture: there is certainly no doubt about its necessity. It could secure vocations, for they are overflowing from the city seminaries. A surplus of vocations seems to be always found where there are diocesan preparatory seminaries, or large colleges—such as Holy Cross, Mass., which does practically the same work. Consultation with the bishops in the smaller places leads to the conclusion that every diocese could ultimately supply its own needs if there was an institution that could take the burden of the preparatory seminary, in the inability of the diocese to do so. But as the theological seminaries are already overcrowded, it would obviously be necessary to establish more of them.

A Home Mission Seminary would, then, help to solve the problem. It students would offer themselves for the task of laboring in the scattered communities of the West and South.

It would absorb the surplus students of the larger dioceses, and would save the lost vocations of the smaller ones, where the lack of preparatory seminaries closes the door to many a possible vocation. The priests who would be ordained as the result of such a venture could be maintained by the promoting agency (for instance the Board of Missions), and be at its disposal. Or they could be ordained for their own diocese and be at the disposal of, and lean upon, their own bishops? Of the two plans the former would, no doubt, be more generally acceptable. One such seminary would not be enough. In a very short time we should need many.

But whether such a scheme be embarked upon, or some other, something must certainly be done to meet the grave situation which appears to be before us. If we get to work now we shall have taken time by the forelock and shall have forestalled a crisis which, it seems to me, is otherwise inevitable.

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OCCURRENCE AND TRANSLATION OF FEASTS IN THE NEW MISSAL.

IN two previous articles [1] the changes in the new Missal which concern the various groups of Masses, private and solemn, were pointed out, and it remains now to say something regarding the emendations relating to the occurrence and translation of feasts. These comprise the days when the solemnity and not the office is transferred, as well as special Masses celebrated on occasions of great gatherings of the faithful. In conclusion, there is something to be said about the commemorations made or omitted independently of the Canonical Hours; likewise concerning the order of the orations, the Gloria, Sequence, Credo, the Preface, and the last Gospel.

OCCURRENCE AND TRANSLATION OF FEASTS.

I. IMPEDED FEAST OF TITULAR.

If the feast of a principal patron, or of the titular or dedication of one's own church, or of the titular of the holy founder

[1] ECCL. REVIEW, October and November, 1921.

of an order or congregation is accidentally impeded, on that day one chanted Mass of the impeded feast (or its commemoration in the chanted Mass of the day) is allowed according to the rules of solemn votive Masses (Tit. VI, 1).

2. MASSES WITH GREAT CONCOURSE OF PEOPLE.

The same is done in churches where a feast is celebrated with a great (extraordinary) concourse of people (the Ordinary being judge in the matter), when the feast itself must be transferred or accidentally omitted; or when a feast is celebrated of a mystery, saint or *beatus*, mention of whom is made that day in the Martyrology or in its Appendix as approved for the respective churches.

A Mass of this kind, however, is to be celebrated with all the commemorations consistent with the rite of double of first or second class, if the feast is inscribed with this rite in the *Kalendarium proprium*; otherwise, with all the commemorations admitted by doubles major or minor, according to the rubrics (Tit. IV, 2).

In impeded Masses which are doubles of first class and celebrated with a great concourse of people, commemoration is made only of:

(a) a double of second class;
(b) any Sunday;
(c) any major ferial;
(d) any Rogation Day;
(e) any of the privileged vigils or octaves.

In an impeded Mass which is a double of second class and celebrated with a great concourse of people, all occurring commemorations are made of:

(a) a day within a common octave, and
(b) a feast or octave day of simple rite (but outside of low Masses only).

As often, however, as this solemn votive Mass itself is impeded, in the Mass of the current day (even when chanted) commemoration may be made of it (under one conclusion with the first oration), except on the following days (Tit. V, 3):

(a) All Souls' Day;
(b) feasts of our Lord which are primary doubles of first class in the whole Church (with the exception of the Monday and Tuesday of Easter and Pentecost weeks);
(c) when the office or the commemoration is of the very same mystery of our Lord or of the same saint.

3. MASSES OF TRANSFERRED SOLEMNITY.

In churches and public or semi-public oratories where the external solemnity of:

(a) the principal patron, or
(b) titular or dedication of one's own church, or
(c) titular or holy founder of an order or congregation,

which fell during the preceding week, has been transferred to a minor Sunday, one Mass may be *chanted* of the transferred solemnity, of which also one Mass may be *read* unless a double of first class occurs.

Should it happen that the external solemnity was to be transferred to a major Sunday or to a Sunday impeded by a double of first class as above, then all Masses of the external solemnity are prohibited; in the chanted Mass of the current day, however, and in the other low Mass, commemoration of the external solemnity is made according to the rules given for solemn votive Masses (Tit. IV, 3).[2]

In Masses of external solemnity double of first class which are transferred to a Sunday, a commemoration is made only of the days mentioned in the three last paragraphs under No. 2, above.

Regarding the external solemnity of the feast of the Holy Rosary and of certain other feasts formerly attached to minor Sundays, the decree of the S. R. C., 28 October, 1913[3] must not be considered as abolished, and the obligation of the parochial Mass is to be no longer considered as an obstacle.

4. IMPEDED DOUBLES AND SEMIDOUBLES.

Masses (whether low or high) of perpetually or accidentally impeded doubles major or minor and semidoubles may be said

[2] Cf. also Decree S. R. C., 27 March, 1920.
[3] Cf. ECCLES. REVIEW, May, 1916.

at the option of the priest, provided the impeding office was not (Tit. IV, 4):

(a) a double of first or second class;
(b) any Sunday (though anticipated or, *quoad* "*Officium*", reposed);
(c) a privileged octave of the first or second order;
(d) a privileged octave day of the third order;
(e) any of the privileged ferials or vigils.

5. MASSES OF OFFICES COMMEMORATED AT LAUDS.

Any day on which (Tit. IV, 5):

(a) an office of double rite, or
(b) any Sunday (whether anticipated or, *quoad* "*solam Missam*," reposed), or
(c) a privileged octave, or
(d) a ferial of Lent (from Ash Wednesday to the Wednesday of Holy Week incl.), or
(e) an ember-day, or
(f) Rogation Monday, or
(g) any vigil,

does not occur, Masses (whether low or high) may be said, *ritu festivo*,[4] of any office commemorated at Lauds,[5] or of any mystery, saint or *beatus* if they be mentioned that day in the Martyrology or in its Appendix approved for the respective churches; safeguarding, however, the more ample privileges indicated above.

6. MASS IN "ALIENA ECCLESIA".

Any priest, whether secular or regular, must say Mass (be it even entirely proper to the regulars) *wholly* according to the calendar of the church or public oratory in which he celebrates; he will not, however, conform to any rites peculiar to the church or order.

The same holds good in the case of a semi-public oratory, or the *principal* chapel of a seminary, college, pious community, hospital, prison, and the like.

[4] E. g., the Gloria is recited if the Mass is not said in violet vestments (Titt. X, n. 2, and VII, n. 1.

[5] Noteworthy privilege.

If, however, votive or other Masses are permitted according to the calendar of these churches or oratories, the priest may celebrate them, observing nevertheless the rubrics and decrees (Tit. IV, 6).

COMMEMORATIONS.

All the commemorations prescribed at Lauds (according to the calendar of the church or oratory where the Mass is celebrated) are made also at Mass, but the following exceptions (Tit. V, 1) are worthy of notice:

Commemorations made in the Office but not in the Mass:

(a) the *Suffragium* (unless the *A cunctis* is prescribed as a common oration);
(b) the *Commemoratio de Cruce*;
(c) commemorations made in the office on the vigil of Pentecost and on Palm Sunday.

Commemorations made at Mass though not in the Office:

(a) common vigils falling on ember-days or on the ferials of Advent[6] or Lent, or on a Sunday anticipated (*quoad "Officium"*) on Saturday;
(b) a common vigil occurring with a more important vigil;
(c) Sundays reposed *quoad "Missam"*;
(d) major and minor Litany days (except Rogation Monday).

Commemorations made in the office and in low Masses only:

(a) on doubles of first class:
  1° a common octave day;
  2° any double or semi-double;
(b) on doubles of second class:
  1° an octave day of simple rite;
  2° a feast of simple rite.

ORATIONS.

In all Masses of semidouble or simple rite outside of:

(a) Passion time and
(b) the octaves of Easter and Pentecost,

two common orations are said after the oration of the day.

[6] On vigils falling during Advent (e. g., the Vigil of St. Thomas, Apostle) the vigil Mass is said with a commemoration of the ferial; but should this ferial be also an ember-day, then the ferial Mass is said with a commemoration of the vigil (Tit. V, 1).

The second common oration, however, is omitted if any (special) commemoration is to be made, and both common orations are omitted should two commemorations be made (Tit. VI, 1).

This holds good also for private votive Masses in which commemoration of the office of the day is always said as second oration unless a commemoration inseparable from the oration of the Mass itself (e. g., commemoration of St. Paul in the Mass of St. Peter) is to precede it; as third oration the *first* of the common orations is taken as often as another commemoration does not occur (Tit. VI, 1).

From Passion Sunday to Low Saturday inclusive, and during the octave of Pentecost, only one common oration is said (both in ferial and festal Masses),[7] which is likewise omitted should any commemoration be made.

When a common oration is an *oratio ad libitum*, the *oratio imperata* (any collect which may happen to be prescribed by the Ordinary) *may* be said in its place; if, however, the *oratio ad libitum* is preferred, it may be chosen by the celebrant at will in any (low or high) Mass (Tit. VI, 1).

Common orations are omitted (Tit. VI, 1):

(a) on Palm Sunday;
(b) on the vigil of Pentecost;
(c) on any Sunday if commemoration of an Octave is made;
(d) in all Masses in which commemoration of a double is made;
(e) in solemn or other similar votive Masses.

1. COMMON ORATIONS.

Common orations are those prescribed as second and third orations on semidoubles and simples (as above), according to the different seasons of the year; they are (Tit. VI, 1):

(a) During Advent (except in Masses of the Blessed Virgin, or in others in which Our Lady is commemorated; and also in the votive Mass of All Saints):

second oration: "de S. Maria" (*Deus, qui de Beatae*):
third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

[7] Noteworthy change.

(b) From Christmas to 2 February inclusive (except in Masses of the Blessed Virgin, or in others in which Our Lady is commemorated; and also in the votive Mass of All Saints):

second oration: "de S. Maria" (*Deus, qui salutis*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(c) From 3 February to Ash Wednesday exclusive, and from the first Sunday after Pentecost to the first Sunday of Advent exclusive (with the exception of all octaves and vigils—if, at least, a commemoration of them be made—and Masses of the Blessed Virgin as well as those in which Our Lady is commemorated; and also the votive Mass of All Saints):

second oration: "Ad poscenda suffragia sanctorum" (*Adcunctis*);

third oration: optional (as to choice only).

(d) During all octaves, whether privileged or common; and on octave days of simple rite which fall within the time indicated above, (c); and on vigils which also fall within the time referred to or from Ash Wednesday to Passion Sunday exclusive (provided that in these cases there be made at least a commemoration of the octave or vigil, and that the octave itself or the vigil be not of the Blessed Virgin or of All Saints):

second oration: "De S. Maria" (*Concede*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(e) From Ash Wednesday to Passion Sunday exclusive (except in Masses of the Blessed Virgin or in others in which Our Lady is commemorated; and also on vigils, and in the votive Mass of All Saints):

second oration: "Ad poscenda suffragia sanctorum" (*Adcunctis*);

third oration: "Pro vivis et defunctis" (*Omnipotens*).

(f) From Passion Sunday to Low Saturday inclusive, and during the octave of Pentecost:

second oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

N. B. Only one common oration is said.

(g) From Low Sunday to the vigil of Pentecost exclusive (except in Masses of the Blessed Virgin or in others in which

Our Lady is commemorated; and also in the votive Mass of All Saints):

second oration: "De S. Maria" (*Concede*).

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(h) In all Masses of the Blessed Virgin (to whom the Mass of the feast of the Circumcision with its octave—should it have one—is also referred); and on the vigil, and during the octave as well as in the votive Mass of All Saints, outside of the time mentioned in (f):

second oration: "De Spiritu Sancto" (*Deus, qui corda*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

N. B. If, however, only a commemoration of the Blessed Virgin or of All Saints is made on their vigils and during their octaves, the third oration will be *De Spiritu Sancto* if a third common oration is to be added (Tit. VI, 1).

2. ORDINATION MASSES.

At the consecration of a bishop and in the conferring of orders, the oration proper, as given in the Missal, is added under one conclusion with the first oration in the Mass of the day (Tit. VI, 2).

3. ORDINATION ANNIVERSARY.

On the anniversary of one's own ordination to the priesthood —to be reckoned from a fixed day (i. e., date) of the month —it is permitted to any priest—outside of *requiem* Masses—to say, at will, the oration "Pro seipso Sacerdote" (n. 20 among the *Orationes diversae*) *after* the orations prescribed by the *rubrics*. This is forbidden on:

(a) the vigils of Christmas and Pentecost;

(b) Palm Sunday;

(c) doubles of first class;

but in these cases it may be said on the first following day which is likewise free from a double of first class (Tit. VI, 3).

4. ORATIO IMPERATA.

The orations or collects prescribed by the Ordinary should never be more than two, and they are said, *never* under one

conclusion with the oration of the Mass, but in the last place, after the orations prescribed by the rubrics, or in the place of a third common *ad libitum* oration as often as a third optional oration is to be said.

These collects, according to Tit. VI, n. 4, must be omitted (even when the following offices are only commemorated):

(a) on all doubles of first or second class;
(b) on major Sundays (unless the first collect is chosen in place of a common optional oration);
(c) on privileged ferials, vigils and octaves;
(d) in solemn or similar votive Masses;
(e) as often as four orations have already been said according to the rubrics. (If, however, the fourth oration itself is the first of two prescribed collects, the other collect must also be added in that case. S. R. C., 22 March, 1912.)

Moreover, collects for the dead (which may be said, unlike other collects, at any time of the year, also in requiem Masses which allow three orations) must *also* be omitted (Tit. VI, 4):

(a) during Easter time;
(b) in all Masses of a double or semidouble office;
(c) in all Masses in which commemoration of a double or semidouble is made.

If the *oratio imperata* is "Contra persecutores Ecclesiae" or "Pro Papa", one oration satisfies both precepts on days when these orations are already prescribed by the rubrics.

Should these collects be prescribed by the Ordinary *pro re gravi*, they are nevertheless omitted (but only) on:

(a) the vigils of Christmas and Pentecost;
(b) Palm Sunday;
(c) all doubles of first class.

If, however, these collects are ordered to be said *even on doubles of first class*, they are then omitted (Tit. VI, 4) only on:

(a) Christmas Day;
(b) the Epiphany;
(c) Holy Thursday and Saturday;
(d) Easter Sunday;

(e) Ascension Thursday;
(f) Pentecost Sunday;
(g) the feast of the Blessed Trinity;
(h) the feast of Corpus Christi.

The order in which the various collects (i. e., when more than one is prescribed) are to be said is this (Tit. VI, 5):

(a) *Collect for the dead* is always said as second last oration among those permitted even at the choice of the celebrant;
(b) if there is a collect *pro re gravi*, it is said first;
(c) if *both* collects are prescribed " pro re gravi " or " pro re non gravi " the collect of any mystery or saint is placed first, according to the order in which they are found in the Litany; then is said any collect which is to be taken from the various orations or votive Masses found at the end of the Missal.
(d) If *both* collects (whether " pro re gravi " or " pro re non gravi ") are to be taken from the various orations and votive Masses given at the end of the Missal, then the order observed is that in which these collects are found in the Missal itself.

5. VOTIVE ORATIONS.

In all low Masses which, on a day of simple rite (with the exception of the major privileged ferials), are celebrated either in conformity with the occurring office or as private votive Masses, several orations may be said at the choice of the celebrant,[8] and outside of Paschal time the oration for the departed may also be one of these optional orations (Tit. VI, 6).

Care must be taken, however, that orations of this kind:

(a) be placed after the orations prescribed by the rubrics, and after collects prescribed by the ordinary;
(b) when added to the already prescribed orations, retain or induce an *uneven* number, and never make a total of more than *seven* orations;
(c) retain among themselves that order given in n. 4 for two collects which are " pro re gravi " or " pro re non gravi ";

[8] Cf. *Rubr. gen. Missalis*, tit. IX, n. 12.

(d) the oration for the dead be always said as second last oration of all.

GLORIA.

The "Gloria in excelsis" is always said in the Mass of a Sunday which is anticipated or (*quoad "officium"*) reposed, but not in Masses of a Sunday which are to be resumed during the week except:

(a) it be Easter time;
(b) during privileged octaves of the whole Church;
(c) it be question of the Mass of the Sunday within the octave of Christmas to be resumed after the first day of January.

The Gloria is also said in the Mass of any feast which is celebrated within its own octave of simple rite, and in other Masses which have been given above as being celebrated *ritu festivo*, provided they be not celebrated in violet vestments (Tit. VII, 1).

N. B. During an octave of simple rite, the Mass of the respective saint is not celebrated merely *modo votivo* but *modo festivo*, with the Gloria and "Ite, missa est". Cf. special rubrics given after the feast of the Nativity of the Blessed Virgin.

SEQUENCE.

The Sequence which is assigned to some feasts must also be added in *chanted* Masses of their octaves. In low Masses, however, which are not of the octave day, but of a *day* (and not of a Sunday) within the octave, the Sequence may be said or omitted at the choice of the celebrant. Exception must be made of the octaves of Easter and Pentecost, during which the Sequence is *always* said (Tit. VII, 2).

CREDO.

The Credo is said (Tit. VII, 3):

(a) in festive Masses of double or semidouble rite as often as it becomes either the Mass which is celebrated or any of the occurring commemorations;

(b) on Sundays, even when anticipated or, *quoad "Officium"*, reposed, and on the vigil of the Epiphany, even if those offices are only commemorated;

(c) in solemn and similar votive Masses;

(d) on the feasts (even if only secondary feasts) of Doctors of the Church,[9] principal patrons of a place, titulars of churches, and the titular and holy founder of an order or congregation, if those feasts are celebrated as, at least, doubles.

The Credo is never said in Masses of a Sunday to be resumed during the week, unless it be question of the Masses of a Sunday occurring within privileged octaves of the whole Church which are to be resumed *within* their respective octaves; neither is the Credo said in other Masses of simple rite [10] even though it may become one of the occurring commemorations (Tit. VII, 3).

PREFACE.

The rules governing Prefaces are thus stated in the new Missal (Tit. VIII):

(a) In any Mass the *Praefatio propria* is always said if there is one; otherwise

(b) the Preface used is that which is proper to the first *of the occurring Masses or Offices actually commemorated* that has a Preface of its own; [11] if this is lacking:

(c) the Preface of an occurring common octave or of the season is used; should this also be wanting;

(d) the common Preface is taken.

N. B. Remember the general rule: *Praefatio magis communis cedit magis propriae.*

The Preface of the octave is regarded as proper for Sundays during the octaves of Christmas, the Epiphany, and the Ascension; so also for the Sunday within the octave of Corpus Christi, unless commemoration of the octave be omitted.[12]

[9] On 5 October, 1920, St. Ephrem, the Syrian, Deacon, was declared a Doctor of the Church, and by a decree of the S. Congregation of Rites (14 October, 1920) his feast is to be celebrated as a double minor on 18 June.

[10] The "Missa pro sponsis", although it is a privileged votive Mass, is (the only one) of simple rite.

[11] The Preface used is that which is proper to an occurring office or Mass which is actually commemorated; if there are several commemorations, the Preface proper to the office or Mass first (having a Preface of its own and) commemorated is taken.

[12] Where the external solemnity of the feast of Corpus Christi is transferred to the Sunday within the octave, and when, in the same church, there should

On other Sundays the Preface of the time is said; otherwise the Preface of the Blessed Trinity is taken.

The Preface of the Blessed Trinity is used also on *anticipated* Sundays, and on the second Sunday after Pentecost if commemoration of the octave of Corpus Christi is to be omitted.

The Preface of Easter time (*in hoc potissimum*) is regarded as being proper to the Rogation Mass (even on the major Litanies, should they occur during the octave of Easter) and to the Mass of the vigil of the Ascension (Tit. VIII, 1).

EXCEPTIONS (TIT. VIII, 2).

(a) The Christmas Preface is said throughout the entire octave of Christmas in all Masses, even in those which would otherwise have a *Praefatio propria*, provided commemoration of the octave be made in these Masses.

(b) The Preface of a commemorated Mass or office and of an octave which are not of some mystery of our Lord, and the Preface of Lent, are never used in the Masses of the dedication of a church or in the Masses of any other feast of our Lord (which may happen to be anywhere celebrated) when such a feast has no Preface of its own.

(c) The Preface of the Blessed Virgin is never used in ferial Masses of Advent.

LAST GOSPEL.

In any Mass in which commemoration has been made of:

(a) a Sunday, though anticipated or, *quoad "Officium"*, reposed;
(b) a ferial of Lent or Passion time;
(c) an ember-day;
(d) Rogation Monday;
(e) any vigil;
(f) the octave day of the Epiphany; [13]

happen to be another (i. e., besides the chanted Mass of the external solemnity) *chanted* Mass of the Sunday itself, then commemoration of the octave (and, therefore, the octave Preface) is omitted in the chanted Mass of the Sunday, and the Preface of the Blessed Trinity is used. Cf. Tit., nn. 4 and 5.

[13] Noteworthy change: these Masses have Gospels of their own. A similar change has been made regarding other *feasts* having a strictly proper Gospel.

(g) a day within a privileged octave [14] of the first order, the Gospel of the Sunday, ferial, vigil, or octave is always said at the end of Mass, provided this Gospel be not the same (even only in its beginning) [15] as the one which was read at Mass (Tit. IX, 1).

If, however, a ferial and a vigil, or two vigils fall together on the same day, the Gospel at the end of Mass is said of that office which is commemorated first.

On the vigil of Christmas, nevertheless, if it fell on a Sunday, and on a Sunday which may occur from the second to the fourth of January, the Gospel of the Sunday is not read as Last Gospel; neither is the Gospel of the Sunday said at the end of Mass when commemoration is made of a Sunday being first resumed during the week (Tit. IX, 2).

Lastly, if there is no Gospel of a Sunday, ferial, vigil, or of any of the octaves mentioned above, to be read as Last Gospel, in that case the Gospel at the end of Mass will be that which is *strictly proper* [16] (and not merely appropriated [17] or assigned from any common, or only repeated from the feast during the octave) [18] to that Mass or office actually commemorated which first—among the others commemorated—has a Gospel strictly proper in the sense explained above (Tit. IX, 3).

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[14] Noteworthy change: these Masses have Gospels of their own. A similar change has been made regarding other *feasts* having a strictly proper Gospel.

[15] See rubric given in the new Missal on the octave day of the Immaculate Conception, in case this day should occur with the ember Wednesday of Advent; the Gospel of the octave day is the same as the beginning of the ember day's Gospel.

[16] Examples: Exaltation of the Cross (14 September); both feasts of Sts. John the Baptist and Joseph; St. John the Evangelist (27 December and 6 May); St. Mary Magdalen (22 July); St. Joachim (16 August); St. Martha (29 July).

[17] E. g., St. Leo I, Pope (11 April).

[18] E. g., during the octave of Corpus Christi.

A SODALITY FOR CLERICAL HOUSEKEEPERS.

THE Marianum is the name of an association of Priests' Housekeepers organized on the twentieth of October, at the end of a retreat held in the new Home of the School Sisters of Notre Dame in Elm Grove, a suburb of Milwaukee.

The circular sent to the pastors of the Archdiocese of Milwaukee announcing the Retreat, and requesting them to encourage their housekeepers to attend, was well received. One pastor, expressing the sentiments of many, wrote: "I am greatly pleased to learn that some one in this wide world has mercy on our good housekeepers, who are in reality the life and the support of our priests." A lay person, seeing the notice of the retreat in a Catholic paper, wrote, revealing the thoughts of the laity, strong in faith: "Dear Father: Allow me to call your attention to an article in the *Catholic Citizen*, 26 July, as a timely suggestion: 'Some original saint might find a blessed future in the founding of a religious order destined for the useful mission of priests' housekeepers. These servants of the servants of the Lord have a most honorable calling. It is a post of dignity and influence that might well be given a religious sanction.'"

Every afternoon during the retreat there was a meeting in the hall where the housekeepers were given an opportunity to express themselves freely. Unanimously they agreed that some kind of an organization should be formed, that the much-needed good work might become permanent and national in character, and that its salutary influence and blessing might be brought to every Catholic rectory.

A committee of three was appointed, who drew up the following resolutions, which were presented and adopted at the final meeting: I. "The Association of Priests' Housekeepers shall be known as 'The Marianum'." Mary, it was declared, was not only the Immaculate Mother of Jesus, the chaste Spouse of St. Joseph, but also the Housekeeper of St. John. "Behold your Mother. And from that hour the disciple took her to his own." Mary may, therefore, be called the first housekeeper of a priest of the New Testament. She remains the model and helpful Mother of all housekeepers. Christ willed that the ministers of His Church, who preach the counsels of a perfect

life, who offer up the "clean oblation", who administer the "Food of angels", should remain unmarried and excel in purity. Mary will provide for such "men of God" housekeepers who will minister unto them with "pure hearts and innocent hands". The title "Marianum" was considered well chosen and was unanimously adopted.

II. "The members of the 'Marianum' will honor as patrons, besides the Blessed Virgin Mary, the spiritual Mother of the Association, St. Martha, St. Catherine of Siena, and St. Clair. There are special good reasons for selecting these three from among the many saintly models. 'Martha', we are told by St. Luke, 'received Him (Jesus) into her house . . . and was busy about much serving'. St. Catherine of Siena, the seraphic saint of the Order of St. Dominic, prayed much, wept much, worked constantly, sacrificed her whole life, to help the priests, the bishops, the cardinals; the Pope of her sadly afflicted times. St. Clair was a spiritual daughter of the seraphic St. Francis of Assisi. She became the Foundress of a branch of the Franciscan Order that prays much for the priesthood. Her confidence in the Eucharistic Saviour was marvelous, and remains an inspiration for all. When her convent, as we read in the Breviary, was attacked by the carnal passionate Saracens she calmly took the vase containing the Blessed Sacrament and prayed: 'O Lord, abandon not to these beasts the souls that trust in Thee . . . Protect the handmaids you have bought with your Precious Blood.' The Lord answered: 'I shall protect you always.' The enemy fled and the consecrated virgins remained unmolested."

III. "The object of 'The Marianum' shall be to promote the spiritual and social welfare of the housekeepers, and to encourage women well qualified for the position to become housekeepers."

The Church wants the housekeepers to be religious women. She expresses her mind clearly in her laws: "The clergy shall take care not to have in their houses, nor to visit, women that may give reason for suspicion: They are allowed to have in their houses only such women as are above suspicion, either on account of the natural bond, as mother, sister, aunt, or about whom, on account of their character and more advanced age, all suspicion is removed." This canon of the Church is too

little heeded. We have, thank God, sisters of priests who bring noble, even heroic, sacrifices for their Reverend Brothers. We find in many a rectory those who have chosen the post, women moved by a religious motive, women whose character is so dignified and religious, that all suspicion is impossible. "The Marianum" wants to strengthen the vocation of such professional servants of the anointed servants of the Lord, develop in them the light of faith, that they may live, work, and walk in it, see in the priest the minister of Christ, understanding that in ministering unto him they minister unto Christ, and promote their social standing and create among themselves greater sociability.

Some pastors seem to be forced by circumstances to admit into their rectories women weak in faith or without faith; domestics who work for the dollar only, whose character is far from suspicion in honesty, prudence, frugality, discretion, and morality in general. There are many women who keep house for Jews, heretics, and infidels, devout women who receive Holy Communion frequently, generous women who give alms abundantly. "The Marianum" intends to direct such to pastors who seek but cannot find women whose character is above suspicion.

IV. "Every member of 'The Marianum' shall join the Third Order of St. Dominic or St. Francis."

We need not found a new Order for housekeepers, as some paper suggested. Two such orders were founded seven hundred years ago by Saints Dominic and Francis. When this resolution was proposed in the meeting, not a few hesitated, fearing that its obligations would be too great. Some believed that as members of one of these orders they would be obliged to pray long and fast much; others feared they would have to attend public meetings in their church, or perhaps far away; others again imagined that such religious orders were intended for the saints only. These Third Orders of the Church which this October celebrate with great solemnity their seventh centenaries, are little understood and need much explanation. In Canon Law we find this clear comprehensive definition: "Secular Tertiaries are those who live in the world under the direction of an Order, and endeavor to attain Christian perfection according to its spirit in a manner compatible with secular life. They have a moderator of the same Order,

and rules approved by the Apostolic See". Secular Tertiaries are, therefore, men and women, married or unmarried, who live in the world and aim at perfection in a manner compatible with their life in the world. They take no vows, but promise to observe a simple rule, which does not bind them under pain of sin. The principal points of the rule are: to avoid worldly amusements, vanity of dress, to say daily, if not the Little Office of the Blessed Lady, at least twelve Our Fathers and Hail Mary's, or a third part of the Holy Rosary; to have said, or at least to assist at, and offer up three Masses annually for the souls in Purgatory, and to wear the little scapular of the Order. They may remain private tertiaries and need not attend Chapter meetings.

Pope Benedict XV, who is a member of the Third Order, recommends these Third Orders most emphatically to the faithful. "All those who desire their own salvation and that of their neighbor should enroll themselves under the banner of that Order, which by a similar protection of the Blessed Virgin Mary exercised in the past ages and still exercises in the midst of the needs of our own time a providential mission of truth, charity and peace. . . . The Third Order, which is filled with so many flowers of virtue, but is especially conspicuous by its two gems of sanctity—St. Catherine of Siena and St. Rose of Lima."

When at the meeting many questions about these Third Orders had been asked and answered; when it was made clear that housekeepers could remain strictly private Tertiaries; that their obligations were so simple and practical; that the advantages were so many and great; that the appeal of the Holy Father concerned them most directly, a secret ballot was taken and all but one voted to join one of the Third Orders and to make it obligatory for every member of "The Marianum" to be a Tertiary.

V. "The members of 'The Marianum' shall endeavor to make an annual retreat." At the end of the retreat all seemed to feel the blessings of a retreat, and all seemed to enjoy the fruits of the Holy Spirit, peace and joy, and all were most willing and most anxious to make an annual retreat. The one difficulty is want of time—can housekeepers get away from the rectory for five days a year? No doubt, when the pastors have

enjoyed for fifty weeks the good results of the retreats of their housekeepers they will gladly bring the necessary sacrifices to let their housekeepers go and spend one restful, peaceful week in a retreat with the Lord and the Blessed Lady.

VI. "The members of 'The Marianum' shall practise frequent, if possible, daily Communion". Holy Communion is the "Bread of Life", the bread of that spiritual life which housekeepers seek to live. The women of the world must have their vanities, their parties, their theatres, their dinners. The housekeepers cannot attend such superficial, deceiving, worldly amusements. The Church next door is their all—they need the Sacrifice of the Mass, they need Holy Communion, they need the celebrations of the Mysteries and Feasts of the Church. "He that shall drink of the water that I will give him shall not thirst forever." The pastors and priests are always willing to suffer little privations "to help those women who labor with them in the gospel."

The success of "The Marianum" will depend, next to the grace of God and the protection of Mary, on the support pastors will give it. It was organized for their benefit, to supply a great need which makes them suffer much. "If this council or this work be of men, it will come to naught; but if it be of God, you cannot overthrow it."

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THE CANON LAW ON DECEIT.

THE principal canons of the new Code containing legislation on deceit (*dolus*) are the following:

Can. 103, § 2. Actus positi ex metu gravi et injuste incusso vel ex dolo, valent, nisi aliud jure caveatur; sed possunt ad normam can. 1684-1689 per judicis sententiam rescindi, sive ad petitionem partis laesae sive ex officio.

Can. 169, § 1. Suffragium est nullum nisi fuerit: 1.° Liberum; et ideo invalidum est suffragium, si elector metu gravi aut dolo, directe vel indirecte, adactus fuerit ad eligendam certam personam aut plures disjunctive.

Can. 185. Renuntiatio ex metu gravi injuste incusso, dolo aut errore substantiali vel simoniace facta, irrita est ipso jure.

Can. 542, 1.° Invalide ad novitiatum admittuntur: . . . Qui religionem ingrediuntur vi, metu gravi aut dolo inducti, vel quos Superior eodem modo inductus recipit.

Can. 572, § 1. Ad validitatem cujusvis religiosae professionis requiritur ut: . . . 4.° Professio sine vi aut metu gravi aut dolo emittatur.

The idea of *dolus* in Canon Law was borrowed from the Roman Law. Although it was accepted as meaning a just and fair deception ("dolus bonus"), still both Roman and Canon Law were chiefly concerned with the term as signifying wrong deceit ("dolus malus"). Thus understood it was defined: "Dolus malus est omnis calliditas, fallacia vel machinatio ad circumveniendum, fallendum vel decipiendum alterum adhibita."[1] "Dolus" therefore implied the deliberate and malicious deception of another by any unlawful means. The "calliditas" of the definition might be committed by silence or dissimulation or by any negative means. "Fallacia" implied falsehood in words, whereas "machinatio" included any insidious scheming to deceive another.[2] "Dolus" therefore always implied the intentional and malicious deception of another. If a person unintentionally deceived someone, the mistake in the mind of the person so misled was simply called "error". But the victim of "dolus" was also led into "error". And according as his mistake caused by the "dolus" was substantial or merely accidental, the "dolus" itself was said to be "de substantialibus" or "de accidentalibus".

The new Code of Canon Law lays down the general principle concerning deceit in the second paragraph of canon 103. Acts caused by grave and unjust fear or as a result of deceit are valid unless the law states otherwise. The deceit, then, which the law considers does not of its nature invalidate the acts proceeding therefrom. It is evident therefore that this deceit is not "de substantialibus". For fraud about the substantial elements of an act begets a substantial error in the mind of the person deceived. And an act based upon substantial error is invalid of its very nature and by the natural law. The Code itself states this in the very next canon: "Error renders an act

[1] Cf. Schmalzgrueber, n. 2 on Lib. II, tit. XIV of the Decretals.

[2] Cf. Schmalzgrueber, loc. cit. Pichler, on the same title, n. 1. Wernz, *Jus Decretalium*, V, 517, n. (5).

invalid if it concerns that which constitutes the substance of the act." Nothing remains then but to say that the deceit mentioned in can. 103 § 2 is one " de accidentalibus ".

Now the preliminary canons of the Second Book of the Code, namely canon 87 to canon 107 inclusive, determined general principles concerning persons, both physical and moral, and their acts. Definitions of canonical terms given in these canons find application throughout the Code. And it is the opinion of the writer that the concept " dolus " will be the same throughout the Code as that contained in canon 103.[3]

But one might further ask does " dolus " in can. 103 apply to all deceit " de accidentalibus "? The canon makes no distinction, but does continue and state " possunt (actus) ad normam can. 1684-1689 per judicis sententiam rescindi ". So only those acts proceeding from deceit " de accidentalibus " are included which by law are rescindable through judicial action. Which those acts are is not definitely stated even in canon 1684 and the following. So according to canon 6 we shall have to have recourse to the old law. Formerly commentators further divided " dolus de accidentalibus " into " dolus antecedens " and " dolus concomitans ", or into " dolus dans causam actui " and in " non dans causam ". Antecedent deceit or one causing the act was such that, although begetting only accidental error in the person deceived, the act without such fraud would not have been placed. On the other hand, if the act was affected only by concomitant deceit, it would have taken place at least substantially, even though deceit had been absent.

Now all authors were agreed that if deceit was only concomitant, the act itself could not be rescinded by the judge.[4] When however the deceit was antecedent and caused the act, the doctors disputed very much about the intrinsic invalidity of certain acts. But on this they were all agreed, that if the act was valid but of its nature rescindable, then the judge also had

[3] It is true, the Code uses the word " dolus " in another sense in can. 2200, § 1, " dolus heic est deliberata voluntas violandi legem ". But this canon as well as the whole Fifth Book treats of delinquencies and penalties. The word " heic " in the definition clearly indicates that here in the Fifth Book " dolus " is used in a different sense from that in non-penal or so-called civil matters. Cf. Moroto, *Institutiones Juris Canonici,* Vol. I, n. 400. Noval, O.P., *Commentarium Codicis Jur. Can.,* Lib. IV. n. 340.

[4] Cf. De Angelis, *Jus Canonicum,* Vol. V, Lib. II, Tit. XIV, 5.°

power to rescind it. This then decides the question. And it seems correct to conclude that the " dolus " of can. 103 means only such deceit as is " de accidentalibus ", but which nevertheless causes the person deceived to place the act. It therefore does not comprehend deceit " de substantialibus ", nor even fraud " de accidentalibus ", when only incidental and not causing the action.[5]

Although can. 103 states that acts affected by deceit are valid according to the natural law, it suggests that some acts of this nature will henceforth be invalid through Canon Law, when it adds: " nisi aliud jure caveatur ". This is an innovation in Canon Law. Formerly the positive ecclesiastical law did not invalidate any human acts on account of deceit.[6] At times canonists drew attention to the fact that certain acts were invalid by reason of fraud, but in every case the deceit meant was " de substantialibus ". Such an act need not be rendered invalid by an intervention of positive law. It was null and void through the law of nature.

Having ascertained the meaning of " dolus " in the general canonical principle laid down in can. 103, we are now ready to proceed to the application of that principle to particular matters in other parts of the Code. As one would expect, the Code says little more about deceit, except to determine the acts which it itself invalidates on account of fraud. The first canon of that nature is 169 concerning the liberty of elections.

In past centuries the Church has made many laws safeguarding the freedom of ecclesiastical elections. Her chief concern was to protect electors from the intrusive interference of secular powers. It was certain that such an election was invalidated by ecclesiastical law. Although grave and unjust fear might also interfere with the liberty of elections, it was not certain whether the Law of the Decretals rendered such an election invalid.[7] Commentators disputed the point very much,[8] some making the distinction whether the elector was induced by fear to vote for one definite person only, or for one of a certain

[5] Cf. Moroto, *Institutiones Juris Canonici*, Tomus I, n. 401, and Noval, O.P., op. cit., n. 340.

[6] Cf. Pichler, Lib. II, Tit. XIV, n. 5, 6.

[7] Cf. Wernz, *Jus Decretalium*, II, 371, II, d.

[8] Cf. Piat, *Praelectiones Juris Regularis*, I, Pars IV, C. II, art. 2, p. 5, no. 3.

number smaller than the total number possessing the passive vote. These authors held that only in the first case was the election invalid.[9] Now that point is definitely settled, for can. 169 § 1, 1.° determines that if an elector was actuated by grave and unjust fear to cast his ballot for one only or for several taken disjunctively, then his vote, but not necessarily the entire election, is invalid.

Although many things might impede or destroy the liberty of an election, the aforementioned canon specifies only two which render the vote null and void, namely grave fear and deceit. Here, as usual, these two are put on the same footing canonically. And the same conditions under which fear would make a ballot invalid also hold good for deceit.

Now how seriously must an elector be deceived in order that his vote be null and void? The concept "dolus" here is the same as in can. 103, we think. Therefore if the deception was such as to cause him to vote in the way he did, and he would have voted otherwise had he not been laboring under deception, then his ballot is invalid, and that, too, even though he was deceived only in accidental matters. Since fraud can be practised in so many different ways and is, after all, a rather hazy and ill-defined concept, we venture to say that this canon will cause many disputes among canonists. To make matters more difficult the canon continues and states: "Si elector . . . directe vel indirecte adactus fuerit ad eligendam certam personam aut plures disjunctive". These words evidently apply to deceit as well as to grave fear. What the legislator intended to express by the terms, "directe vel indirecte", "adactus", "ad eligendam certam personam aut plures disjunctive", is quite clear when there is question of grave fear, because of the former legislation on this point. Not so, however, when the case is one of deceit, for, as we have said before, fraud in this connexion is something new in the law. Still the legislator slipped it into the canon for a purpose, and canonists can do no more than make an honest attempt to determine what was meant. Perhaps that can be done best of all by considering some cases which naturally suggest themselves.

[9] Cf. Schmalzgrueber, *Jus Ecclesiasticum*, I, VI, 66.

Suppose an elector has been induced to vote for a certain "candidate" either by that individual himself or by an interested third party.[10] The solicitor achieves his purpose only by attributing qualifications to the "candidate" which he knows the individual does not possess, or by denying disqualifications which he knows are really his (deceit). The voter yields to these solicitations and votes for the "candidate," but he certainly would not have done so if he had not been deceived. Is his vote valid? We think it is not. It seems a clear case of "dolus de accidentalibus dans causam actui". Or suppose a religious is known to possess a disqualification for a certain office (say, she has held the office for the term of years which the constitutions allow). Some time before the elections she spreads the report that she has obtained a dispensation from the Holy See removing the impediment. In reality the dispensation was never granted. The voters are deceived and elect her. Are the votes cast for her valid? Even independently of other reasons which militate against the validity of such an election, we think the votes of those who were induced to vote for the "elected" merely because they thought the dispensation had been granted, are invalid on account of deceit. Again, suppose that fraud is practised, not by saying anything about the person for whom the vote is cast, but by calumniating his "opponent" (say, after the first balloting, when it becomes evident that two "candidates" are running close). Are the votes in the subsequent ballotings thrown to the one only on account of the calumniation of the "opponent" valid? Again, it seems they are not. In the supposition it seems that those who were influenced by the slander to change their votes are "adacti indirecte ad certam personam eligendam".[11]

The next canon on deceit is 185.[12] The reader will remember that we have put up a twofold theses: first, that the deceit of can. 103 is only "dolus de accidentalibus dans causam actui",

[10] In elections in religious communities such action, even though no deception was intended or took place, would be unlawful. "Caveant omnes a directa vel indirecta suffragiorum procuratione tam pro seipsis quam pro aliis." Can. 507, § 2.

[11] Of course other interpretations might easily be given to "adacti indirecte" and "certa persona".

[12] Renuntiatio ex metu gravi, injuste incusso, dolo aut errore substantiali vel simoniace facta, irrita est ipso jure.

and secondly, that this is the only deceit to which the Code refers in civil or non-penal matters. But can. 185 is the crux of our thesis. We admit it. And many a one on reading the canon will say at once that the adjective "substantiali" modifies both "errore" and "dolo". Still we venture to assert that that is not the case, and for the following reasons. 1. It is an old principle of interpretation in ecclesiastical jurisprudence that in the same law canonical terms are used in the same sense unless an absurdity would otherwise follow. This principle is also in conformity with canon 18.[13] Now the "dolus" of can. 103 cannot be "dolus de substantialibus", as we have seen. This argument becomes especially strong if we remember that the very purpose of canons 87 to 107 is to determine canonical terms and principles once for all. 2. Every attentive reader of the Code must have noticed that the niceties of correct and accurate latinity were not overlooked. That accuracy of expression is especially noticeable in the use of "aut", "vel", "sive" and the enclytic "ve". Now "aut" is the strongest disjunctive, and if the legislator had intended to have "substantiali" modify "dolo", he would not have separated "dolo" and "errore" with an "aut" and then join these two with "simoniace facta" by a "vel". 3. In his notes Cardinal Gasparri refers chiefly to former legislation. But now and then he has a cross reference to other canons of the Code. In the former case the notes have only historical value. They merely indicate the older laws on the same point. Surely the eminent Canonist did not wish to imply that there was agreement between the old laws referred to and the new canon, for at times they differ widely. But the case is quite different when the note refers to another canon in the Code. Its purpose then is, as a cross reference, to show that there is something identical or similar in the two canons. Now, the note to can. 103 § 2 refers among others to can. 185. This would indicate that "metus gravis" and "dolus" are used in the same sense in both canons. Of course even such notes as these have no legal value. But they reflect the mind of Cardinal Gasparri, who surely is the best authority on the meaning of the canons.

[13] Leges ecclesiasticae intelligendae sunt secundum propriam verborum significationem in textu et contextu consideratam; quae si dubia et obscura manserit, ad locos Codicis parallelos, si qui sint, ad legis finem ac circumstantias et ad mentem legislatoris est recurrendum.

Against the interpretation proposed one might urge that in the old law a resignation was invalid *ipso jure* by reason of "dolus" only when this was "substantialis". It is true, canonists quite commonly mention that "dolus de substantialibus" made a resignation invalid.[14] But that was not an enactment of the positive ecclesiastical law. The natural law would make such an act invalid. Canonists drew attention to it merely the better to bring out the ecclesiastical law which determined that if grave fear or deceit in accidental matters gave cause to the resignation then it was valid but rescindable through a judicial action. In regard to grave fear the law has surely become more severe, i. e., a resignation made under grave fear was formerly valid but rescindable, now surely it would be invalid through the Code itself. But since grave fear and deceit are put on a par,[15] both in the old and in the new law, then why not admit that the Code also becomes more severe concerning deceit?

The interpretation proposed solves a great difficulty of the old law, namely, it was often hard to decide whether the deceit was "de substantialibus" or "de accidentalibus". Now we need not bother about that. If a person who resigns an office, benefice or parish, was influenced to do so by deceit, and he would not have resigned had he not been deceived, then the resignation is invalid, even if the deceit was only "de accidentalibus".[16]

The last two canons in which human acts are invalidated by the law are 542, 1.° and 572 § 1, 4.° In these it is stated among other things that those are admitted invalidly to a

[14] Cf. Schmalzgrueber, *Jus Ecclesiasticum*, I, Pars II, Tit. IX, n. 5. Pichler, on same title, n. 6. De Angelis, n. 2. Wernz, II, 497, I.

[15] "Dolus et metus aequiparantur", Schmalzgrueber, loc. cit.

[16] Most commentators on the Code we have seen have been content merely to quote can. 185 as it stands when speaking of resignation. Blat, O.P. (*Commentarium Textus Codicis Jur. Can.*, II, p. 123) agrees with us that "dolus" here is the same as in can. 103, § 2. Moroto, who is an excellent canonist, evidently contradicts himself in his *Institutiones Juris Can.*, Tom. I. In the article "De Dolo" we agree with him when he says: "Actus ex dolo positi, qui errorem substantialem non generavit valent generaliter nisi aliud in jure caveatur (c. 103, § 2). Jus invalidat actus ex dolo ortos iisdem fere casibus ac irritos decernit illos qui ex metu procedunt, scilicet: 1.° Suffragium ex dolo datum in electionibus (c. 169, § 1, 1.°), 2.° Renuntiatio officii (c. 185), 3.° Ingressus in novitiatum (c. 542, 1.°), 4.° Professio religiosa (c. 572, § 1, 4.°)." But when commenting on can. 185 in n. 680 he says: "Invalida est ipso jure renuntiatio . . . facta ex dolo aut errore substantiali, minime vero si dolus aut error fuerit accidentalis."

novitiate who are induced by deceit to enter, or whom the religious superior himself deceived by fraud admitted, and furthermore that a religious profession deceitfully made is invalid. The novitiate is invalid if either the religious superior or the novice has been fraudulently deceived, whereas the profession is invalidated only in case where fraud is practised by the one making the professon.[17] Again, both canons contain new legislation.[18] It is true, canonists[19] often asked whether the novitiate of those who had lied about a serious defect to superiors was valid. But they were always concerned with the natural law or with particular constitutions or privileges.

Again, we think that the deceit or fraud in all these cases is the same as determined in can. 103 § 2.[20] Accordingly the novitiate might be invalid if the postulant was led to believe that a lay-brother novice might become a clerical novice, or if the superiors told him that he could not be sent out of his native country, whereas the vow of obedience in the Order obliged the religious to go wherever they are sent. On the other hand the superior might be induced through fraud to admit a novice, if when he asked the latter concerning his health[21] or that of

[17] We agree with Blat, op. cit., p. 555, that can. 572 refers only to deceit in the person making the profession, and not to the case of that person being deceived by fraud. Still some may think that both cases are included. The law is an odious one. And therefore, although we might agree that the latter interpretation is probable, we prefer to give it the narrower interpretation.

[18] Cf. Kinane in *Irish Eccl. Record*, 1918, Vol. XII, p. 302.

[19] Cf. Piat, I, Pars II, Cap. I, Qu. 4.

[20] Dr. Kinane (*Irish Eccl. Record*, 1918, Vol. XII, p. 472) agrees perfectly with us on the concept of fraud. Commenting on can. 572 he says: "Fraud, even though it produces only accidental error, will vitiate the profession, provided it is the cause on account of which the profession was made. If it is not the cause but is merely concomitant, the profession will be quite valid." Blat, O.P., op. cit., p. 521, says that the "dolus" in can. 572 is the same as in can. 103, § 2; but when commenting on can. 572 on page 555, he seems to abandon his position when he says that a profession must be made "sine dolo respiciente professionis substantiam in obligationibus consequentibus eam".

[21] One might object and say that deceit about ill-health does not invalidate the novitiate or religious profession, since canons 637 and 647 insinuate that even in case of such fraud the vows are valid. Can. 637 states that religious superiors may dismiss a subject at the expiration of temporary vows for any just and reasonable cause, with the exception of sickness, unless it is evident that the sickness was deceitfully concealed or dissimulated before profession. Can. 647, § 2, 2.° makes the same exception when determining the causes for which such a religious might be dismissed before the vows expire. We do not admit that the canons alleged necessarily imply that the vows were valid. Besides, we are inclined to think that superiors can dismiss a religious of temporary vows who fraudulently concealed his ill-health before profession even though such fraud did not cause the superiors to accept him.

his family he lied about it. Cheating in an entrance examination might also be sufficient fraud to invalidate a novitiate.[22] The religious profession might be rendered void by a positive insincerity on the part of a novice concerning a matter that arose during the novitiate. Let us suppose that the Novice Master asks a novice about a fault or defect which if known would cause the superiors to dismiss the novice. The latter fearing dismissal, lies about the affair, and the superiors never learn the truth. Is his subsequent profession valid? We think a distinction must be made. If the superiors at the time of profession would still have rejected him had they known the truth, then his profession is invalid. But if they would now admit him to profession even though they knew the truth, then we think the profession is quite valid. Of course not only the first profession after the novitiate, but also all subsequent professions must be free from deceit. The law may then be summarized thus: in case there was deliberate deception either on the part of the religious community or on the part of the aspirant at the beginning of the novitiate, or on the part of a novice or religious making profession, and the party deceived would not have consented to the act had the truth been known, then the novitiate or the profession, as the case may be, is invalid.

There are still a few canons in which "dolus" is mentioned, but they are of secondary importance to our purpose. We have merely tried to give the meaning of the canonical concept "dolus" and its application in the principal canons.

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[22] Charles Augustine, O.S.B. (*A Commentary on Canon Law*, Vol. III, p. 208) says: "If parents, desirous of keeping their property together, induce their younger sons and daughters to enter religion, there is palpable fraud." We fail to see why that fraud is necessarily so palpable.

Analecta.

S. CONGREGATIO CONCILII.

Circa Stipendia Missarum.

Die 9 iulii 1921.

Species facti.—In dioecesi N., obruti sollicitationibus etiam importunis Missarum cantandarum, sacerdotes triplici ratione satisfacere conantur oblatoribus, qui aegre ferunt ut Missae ab ipsis oblatae non acceptentur, vel ut foras mittantur. Etenim, obtento consensu oblatorum, vel: (*a*) pro pluribus Missis cantandis, una sola *sollemnior in ecclesia paroeciae pro coniunctis intentionibus* cantatur, ceterae autem Missae foras mittuntur ad coniunctas pariter intentiones legendae, soluta pecunia secundum taxam dioecesanam. Maior itaque pars stipendiorum addicitur illi soli Missae cantatae, ita ut, ex relatione Episcopi, celebrans et assistentes vere ditescendi occasionem habeant, praesertim cum saepe multum ultra taxam ab oblatoribus detur. Vel (*b*) una Missa *sollemnis* cantatur in ecclesia paroeciali pro omnibus intentionibus receptis, cui stipendium addicitur taxa dioecesana pro cantatis Missis definitum, et reliqua pecunia piis operibus tribuitur. Vel (*c*) una Missa cantatur sine solemnitate, pro coniunctis intentionibus, sumpto stipendio secundum taxam dioecesanam, et reliqua pecunia bonis operibus deputatur.

Primae rationi agendi, Episcopus obiicit periculum avaritiae; duabus aliis, suppressionem plurium Missarum, et incertam qualitatem operum quibus pecuniae destinantur. Omnibus

autem rationibus obiicit coactionem quamdam moralem, quam subire videntur oblatores, etiam quando praerequisiti dant consensum.

Itaque proponit ut ratio ista coniungendi plures intentiones prorsus deseratur, sed simpliciter tot Missae dicantur quot fuere requisitae, facta, consentientibus oblatoribus, divisione stipendiorum, ita ut etiam Missae quae alio mittantur legendae, dum debuissent cantari, fruantur, pro rata parte, lautiore stipendio.

Haec porro dubia H. S. C. solvenda proponit: " 1. Utrum liceat, consentientibus oblatoribus, componere duas vel plures intentiones Missarum cantatarum, ita ut una Missa cantata celebretur ad intentionem unitam in ecclesia oblatorum, ceterae vero ad intentionem unitam legendae tradantur sacerdotibus exteris.

" 2. Utrum liceat, consentientibus oblatoribus, duas vel plures Missas cantatas ita coniungere, ut una tantum Missa cantetur (cum maiore sollemnitate) ad intentionem ex oblatis compositam, pro qua stipendium iuxta taxam dioecesanam sumatur, ceterum vero impendatur pro piis operibus."

VOTUM CONSULTORIS.—I. *Applicanda principia* haec fere sunt:

(*a*) Nemini licet onera Missarum suscipere quibus intra tempus debitum non possit eo modo satisfacere qui in acceptatione tacite promissus est. Hoc vetat ipsa iustitia naturalis, cuius praescriptum sedulo distinguendum est a regula positiva quae can. 835 statuitur.

(*b*) Quot stipendia data et acceptata fuerint, tot Missae dicendae sunt (can. 828).

(*c*) Cum transferuntur Missae manuales, eleemosynae acceptae integre transmittendae sunt, nisi oblator expresse permittat aliquid retinere, aut certo constet excessum supra taxam datum fuisse intuitu personae (can. 840 § 1).

(*d*) Ultro oblatum maius stipendium accipere licet (can. 832).

(*e*) Oblator in mutandam pactionem consentire potest, dummodo ipse sit dominus rei, nec v. g. qua heres vel exsecutor testamenti, voluntate testatoris ligetur; et, quando agitur de iure quaesito tollendo, omnino libere consentiat.

II. *Iudicium de praxi exposita:*

(*a*) Si istae compositiones proponuntur oblatoribus de Missis iam acceptis, imprudenti sua acceptatione sacerdotes peccarunt

contra principium sub littera (*a*) recitatum. Nec *subsequens* consensus oblatorum iam satis liber videtur a quadam coactione morali, quae prorsus illicita est.

(*b*) Si vero in ipsa prima tractatione eaedem proponuntur, non licet tamen pro Missa cantata, vel simpliciter vel sollemnius, addicere stipendium ultra congruam taxam dioecesanam: deficit enim ultronea maioris stipendii oblatio. Conversio autem stipendiorum in alia pia opera videtur licita, dummodo sincere procedatur, et oblator plene dominus sit suae eleemosynae.

Inde, si ad ipsa dubia missa, ex solo praescripto legis, formaliter respondendum foret, sic videretur respondendum:

Ad I. *Affirmative*, dummodo:

(*a*) Missae quae cantatur tribuatur stipendium quod pro una Missa cantata receptum est, addito, si maior fiat sollemnitas, supplemento quod taxa dioecesana vel usu locorum definitur.

(*b*) Missis legendis tribuatur stipendium secundum taxam dioecesanam.

(*c*) Restituatur oblatoribus quod plus solverunt pro cantu Missarum quae non erunt nisi lectae.

Ad II. *Affirmative*, dummodo oblator dominus sit, vere consentiat, et dummodo sincere procedatur, nec aliqua negotiatio aut negotiationis *species* dissimuletur.

At satisne erit tale responsum mere formale, cum ipse Antistes, omissa iuris quaestione, pericula abusionum denuntiet et de meliore ratione rem componendi sit sollicitus? Potius aliter practice respondendum videtur, sicut statim dicetur, post brevem hanc animadversionem de modo proposito a Rmo Antistite: modus nempe iste hac parte peccare videtur, qua Missis lectis stipendium assignare censetur quod pro Missis cantatis oblatum erat, vel saltem ab hac distinctione facienda abstinet.

III. *Conclusio practica:*

Ex facti specie itaque tota difficultatis causa ea esse videtur, quod, ab uno oblatore in casu tot Missae cantandae assumuntur, ut aliis oblatoribus nullum fere locum iam esse sinant. Hi tunc omni modo instare incipiunt, de impossibilitate obtinendi Missas conqueruntur et sacerdotibus moralem faciunt necessitatem recurrendi ad compositiones, ut plures saltem quadantenus contentos reddere queant. Si res ita se habet, haec suggerenda videntur, ut, observato can. 836, a singulis oblatoribus non

accipiantur nimis multae Missae cantandae in ipsa ecclesia, atque ut Missae cantandae quae transferuntur, transferantur ut *cantandae*, vel Missae legendae addantur eo numero qui respondeat excessui stipendiorum pro Missis cantandis receptorum, nisi S. Sedes permittat ut excessus iste piis dioecesis operibus assignetur. In hunc sensum super propositis dubiis mens Sacrae Congregationis in casu aperienda videtur.

Quare, etc.

Resolutio. — Sacra Congregatio Concilii, in plenariis Emorum ac Revmorum Patrum comitiis habitis in Palatio Apostolico Vaticano, die 9 iulii 1921, omnibus attente perpensis, respondendum censuit "*Ad mentem.* Mens est ut Ordinarius prudenter studeat relatam praxim submovere; et, ad normam can. 836 Codicis iur. can., fideles moneantur per tabellam in sacrario loco patenti positam, non omnes Missas cantatas ob effluentem eorum numerum in ecclesia paroeciali celebrari posse, sed alibi superexstantes mitti pro celebratione ".

Facta autem de praemissis Ssmo Dno Nostro Benedicto Pp. XV relatione per infrascriptum S. Congregationis Secretarium in audientia insequentis diei, Sanctitas Sua resolutionem Emorum Patrum approbare et confirmare dignata est.

I. Mori, *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

Dubia de Celebratione Capituli Generalis in Congregationibus iuris dioecesani.

Huic Sacrae Congregationi negotiis Religiosorum Sodalium praepositae, circa celebrationem Capituli Generalis in Congregatione iuris dioecesani, proposita fuerunt dubia quae sequuntur:

I. Utrum ad Ordinarium domus principis Congregationis religiosae iuris dioecesani, quae iam per plures dioeceses diffusa est, spectet ius statuendi locum ubi Capitulum Generale celebrandum sit; an potius ad Moderatricem Generalem?

II. Utrum eidem Ordinario, de quo in praecedenti dubio, competat praesidere electioni Moderatricis Generalis eamque confirmare vel rescindere; an potius spectet ad Ordinarium loci in quo electio peragitur?

Porro Eminentissimi Patres Cardinales, in plenario coetu ad Vaticanum habito die 17 iunii 1921, re sedulo perpensa, respondendum censuerunt prout sequitur:

Ad I. *Negative* ad primam partem, *affirmative* ad secundam ad normam canonum 162 et 507.

Ad II. *Negative* ad primam partem, *affirmative* ad secundam iuxta canonem 506 § 4.

Facta autem relatione SSmo Domino Nostro Benedicto divina Providentia PP. XV a R. P. D. Abbate Secretario in Audientia diei 25 eiusdem mensis et anni, Sanctitas Sua Eminentissimorum Patrum decisionem seu responsionem approbavit atque publici iuris fieri mandavit.

Datum Romae ex Secretaria Sacrae Congregationis negotiis Relgiosorum Sodalium praepositae, die secunda iulii 1921.

TH. CARD. VALFRÉ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

INDULGENTIAE PRO SOCIETATE "BOYS' BRIGADE".

Beatissime Pater.

Fr. Chilianus a Lewardia, sacerdos Ordinis Minorum Capuccinorum, Commissarius Generalis Societatis v. d. "Catholic Boys' Brigade of the United States", ad pedes Sanctitatis Vestrae provolutus, humillime petit ut juvenes pertinentes ad praefatam Societatem qui, confessi, in Communione Generali, quae semel in mense habetur, Sacris Epulis reficiuntur, Indulgentiam plenariam lucrari possint. Petit insuper Indulgentiam CCC dierum quoties praefati iuvenes, corde saltem contriti ac devote, publice vel private sequentem formulam recitaverint: "Promittimus fidelitatem Domino Iesu Christo, capiti nostro invisibili, Vicario Eius et aliis Eius vicesgerentibus in terra, ducibus nostris in pugna contra inimicos nostros visibiles et invisibiles, et Mariae Reginae nostrae Immaculatae, sub cuius tutela obtinere speramus victoriam et aeternum triumphum in coelis."

Et Deus, etc.

Die 19 Aprilis, 1921.

Sacra Poenitentiaria Apostolica benigne annuit pro gratia iuxta preces ad septennium. Contrariis quibuscumque non obstantibus.

B. COLOMBO, S. P. Reg.
IO. BAPT. MERIGLIESI, Subst.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

25 June, 1921: Monsignors Joseph Kaup, Joseph H. Schlarman, Charles Gilmartin, Andrew Janiszewski, of the Diocese of Belleville, made Domestic Prelates of the Pope.

Daniel McGlynn and Dr. Bonaventure Portuondo, of the Diocese of Belleville, made Knights of the Order of St. Gregory the Great, civil class.

28 June: Most Rev. John J. Glennon, Archbishop of St. Louis, made Assistant at the Pontifical Throne.

2 July: Mgr. Joseph Clement Willging, of the Diocese of Helena, made Private Chamberlain supernumerary of the Pope.

29 August: John P. Dinan and Michael T. Dinan, of the Diocese of Detroit, made Knights of the Order of St. Gregory the Great, civil class.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF COUNCIL argues and decides some questions relating to stipends for Masses.

S. CONGREGATION FOR RELIGIOUS answers difficulties concerning procedure of general chapters of diocesan congregations.

S. POENITENTIARIA APOSTOLIC grants plenary and partial indulgences to members of Catholic Boys' Brigade of the United States.

ROMAN CURIA announces officially recent Pontifical nominations.

MARYKNOLL MISSION LETTERS. XXX.

Do you know the chief "indoor sport" on the Missions? It is the same the world over, for priests and journalists and Brothers Christopher and traffic cops. Even presidential candidates and prime ministers are devotees to the gentle art of "sizing up the other fellow". And many a mission journey is made a holiday trip by opening the "windows of the soul".

It is not mere sight-seeing, for the eye soon tires of that and fails to register; nor on the other hand do we moralize eternally on the characters with whom we rub elbows, but, without being rubbernecks or Bernard Shaws, we manage to pass many a healthy moment in giving our neighbor the "once over".

On the missions we have a wider field and one more changing than yours at home, though the downtown subway in little New York is a fair practice ground for a life-long hobby in China. If the train is not too crowded and you're strong enough to win a seat, the stage is set for a pleasant ten minutes' study of anyone at the other end of the car. But the con-

ventional mask that disgruntles the face of the tired business man offers little data to the novice.

Here in China we have the open features of less sophisticated brethren and perhaps the map shows a field more legible than Westerners credit. We hear much of China's stolidity and of double-dealing natives whose thoughts are poles apart from ours; yet I feel that missioners have often the secret of their cryptograms and find themselves in sympathy with the native.

The priest has a view of the Chinese that is often not that of the European of the port cities. Perhaps love is the bridge, or it may be simply the close-up view that pierces the stolid Oriental face and shows the human wrinkles beneath the make-up. For the weakness of the impression left on foreigners in China is due to distance. When you sit in the first-class compartment of the tramcar and look through the dirty pane at the native in the third class, 'tis hardly to be expected that you fall in love at first sight. And jolting in a rickshaw or lulled in the unwashed interior of a sedan chair, you are forced to gaze at the sweating back of a rough specimen of humanity, and the poles that separate you are symbolic of the barrier between your mutual understanding.

Let your pride and the extra fare be pocketed for an hour, and do but squeeze yourself into the third-class compartment and you'll enjoy the ride. The first agreeable shock will be the discovery that not all the Chinese are as dirty as they look. For many, the potato-sack brown and the "poilu" blue of their gowns are ugly in old age, but clean; and the sun-tanned yellow skin, though callous as cowhide, has been washed fully as often as any pale face.

I don't intend a eulogy of the Chinese, and I grant no one is driven to sonnets in praise of their cleanliness; still, after the first struggle or two, most missioners seem able to probe beneath the surface and find a loveable "human", so there is little reason why the rest of mortals cannot try.

The old man opposite you in the car is just as foolishly proud of his little grandson beside him as your grandfather was of you years ago. And the youngster himself is as true to form in sucking the copper cent he has ready for the conductor as any more fortunate child. What cares he that his clothes are relics of his dad's, and, when new, had first been worn by his grand-

father, or that in romping and in falls his cheek had kissed the dust of ages on the street? The delight of merely gazing to his heart's content on the queer foreigner that he finds in you is a pure joy no pampered Western boy could compass.

And the chap beside you on your left, who just flicked some of your cigar ashes from his gown—did you notice how spotless he keeps himself? Of course you would have apologized, did you know Chinese—in fact your mumbled, " Beg pardon ", gave him a chance to speak in English. And he speaks it well, better than did the Japanese you met at Yokohama. And then you find by questioning that he has been studying at the Brothers' College and hopes before the year is out to begin a course in civil engineering at Lyons.

And the man at your right who dangles a dozen crabs tied by a wisp of straw, you notice, is very careful to keep them away from your immaculate trousers. His face reflects his cheerful thoughts at the prospect of a good night's supper. The patches on his sleeve, after all, bespeak a sturdy disdain of the frowns of public opinion and prove a healthier civilization than our fashion-plated Western life. The slogans of war times that urged us to " Eat fish and win the War " and " Beat the enemy by wearing overalls " are the daily regime of the East, and the virility of the Chinese in the third-class compartment is refreshing in this respect.

A ride with such neighbors proves less uncomfortable than at first feared. We have neither been drugged nor rifled of our pocketbooks, and may find ourselves envious of the ease in showing consideration for others that we remark as natural in the Chinese.

And this is really China at its worst. To know and love the people we must study them in their village life, where no Europeans except missioners penetrate. They are out of their element on a street car, and ill at ease and conscious of your supercilious eyebrows. Let them be your host in their native village and you are in danger of being spoilt.

However, no matter where we observe them, interest is never dulled and even after we have stopped commenting on them in letters and sharing our pleasure with you at home, we still find the game mighty lively.

I have two recent letters before me. One speaks of "the awful hardships you missionaries must undergo"—that's from a dear old lady who wears a woollen shawl even on summer nights. The other is from a young priest who says: "Your life makes me feel ashamed of myself."

I read somewhere, years ago, that missioners hated to be pitied and would disclaim any virtue touching on the heroic in their life. Perhaps it is the hopelessness of trying to picture the real daily life of a missioner that makes one submit with a growl to all insinuations.

Then again each man feels he can speak only for himself; perhaps his neighbor really is living the heroic. Nothing but a consensus of statements from the thousands of missioners could actually bury the superstition that life on the mission is superhuman.

A little cold reasoning, however, might give us a truer, if less romantic, notion of the missioner's life. We can start with the assumption that he is a man, not an angel. There is a German proverb that "every man is as lazy as he can be". At any rate, the average missioner likes a good meal, warm clothes in winter, and a dry spot when it rains; and he probably can get what he likes.

Parcel-post brings the remotest mission in touch with New York. The East is fast importing much of what were luxuries in former days, and modern China is proving itself quick in adopting Western comforts. Such articles as fountain pens, and pajamas, and electric lamps, and household utensils find a sale here. And such aids as are within the purse of a missioner, if they really save health or time, are legitimate expenses.

Friends have so often excused a missioner's laxity in answering letters on the ground that the poor man is possibly wearing out a pair of shoes tramping muddy roads all day and has little time for writing. The idea is common that missioners are fiends at walking. The truth is that we wear our our patience and the seat of our trousers rather than our shoes.

In many sections it is now a waste of energy to tramp through muddy lanes. Steamboat or train, or even the uncomfortable chair, enables a man to cover distances otherwise impossible. The era of good roads in China will more than double a mis-

sioner's efficiency, and as the Apostles used the Roman roads of old to spread the Faith, so will the priest of the next decade find cycle and train his speediest agents in reaching the people. To-day a missioner must cultivate patience on a big scale because of lack of facilities in traveling, and days that are needed for work must be given up to covering short distances that modern inventions at home have spanned in comfort. The average day afoot is reduced to six or seven hours, covering about twenty miles (not even the distance from New York to Maryknoll); and when a district stretches over one hundred miles in length, a priest finds his active ministry narrowed within short periods.

I have lived with country pastors and admired their perseverance in daily rounds of small matters in a narrow circle. That about sums up the life of the average missioner, as far as I can judge it. While friends are picturing us haranguing a crowd, we are possibly scolding a lax Christian or listening to long-winded appeals from needy natives. We spend whole months at the home base attending to the needs there. The climate is not unbearable; of course a tropical sun is hot, but because of the heat we enjoy a stiff breeze that is constant from the ocean, and no one need venture out of doors at noon. But there is no need of going through the whole argument.

In one word, life here is pretty much as at home; or perhaps it would be truer to say, a priest's round of duties here is similar to that at home. I think that view has not been put before us clearly enough. Aside from the language and very accidental and minor differences in climate and habits, the ministry in China, as perhaps over all the missions, calls for practically the same knowledge and qualities in a priest as at home. And the reason for this is easily seen. If mission work were merely a matter of baptizing pagans, we could not parallel it with home work, but actual evangelizing takes up only a small portion of a missioner's time. He has his two hundred, or thousand, or even two thousand, Christians to attend to, just as any pastor the world over has; and perhaps they claim greater attention than Catholics in a Christian country, for an attempt must be made to give a supernatural motive to their daily life in order to counteract the paganism around them. It is work among converts on a large scale. And the children

require the same careful training as at home. Perhaps the one reason why the work here differs very little from that at home is the old saw that human nature is the same the world over.

If we could din that truth into Catholic America I feel the mission problem would be solved. Men will offer themselves if they are convinced they can be of use, and when it is realized that a school is just as necessary in China as at home, the hearts of our Catholics will be enlarged to fit the size of the need.

With the lopsided view of China entertained by many a man, it is not to be wondered at that the thought of going on the missions is dismissed with the words of the song: " It's a wonderful chance for somebody—somebody else but me " A man or boy is certainly not attracted to a life of which he has only the vaguest ideas and those so startling as to seem beyond his powers. It is only men of a certain character, with a dash of the adventurer in their blood, who will tackle a new idea, whether it be airplane, wireless, or foreign missions. If it could sink into the minds of the majority that foreign missions is not a new line, that several thousand Americans to-day are enjoying life in China without becoming barbarians, that we in China are so closely in touch with the homeland as to make us forget distance (actually at this moment I feel as though I were marooned on Staten Island), and moreover that life on the missions is for the most part strangely parallel with life at home, Catholics would form a saner notion of our work and its needs, and the boat that would carry a load of missioners would have with them a group of doctors and nurses, and teaching brothers and sisters, and a mailbag full of stringless gifts.

It may be stimulating in private devotions to vision the apostolic missioner in patched cassock, with cross upraised, pouring forth a stirring call to the enraptured crowd to seek salvation, or hunting in hovels and at the water's edge for abandoned babies. But if such be the life of a missioner anywhere, I have not seen it. The pastoral work, rather, consists in hearing confessions, explaining simple phrases of the Catechism, a sermon on elementary Catholic truths, quizzing the school children on their progress in the doctrine or in arithmetic or other studies, regulating marriages, keeping track of

the piety of individuals, receiving inquirers in a social way and turning them over to the catechist for daily instruction, and last, and a bit irksome, the paying of wages and bills. In all of which there is nothing heroic, nothing the ordinary individual cannot do, and just enough of the prosaic and petty to keep the most enthusiastic cool and level-headed.

China to-day, from a Catholic viewpoint, is a land of fifty bishops and a regiment of nineteen hundred priests, with sisters and brothers, whose problems are normal and high schools, hospitals and orphanages, and their upkeep; and they are busy serving the Christians already baptized or the catechumens under instruction. They are working among a civilized people. This sounds clear and simple, but the fact has not yet been fully grasped by Americans. I suppose China will wait another decade or so to be "sized up" adequately by foreigners. Our neighbor, South America, is still in the minds of many a semi-barbarous country; so China must wait in patience till America is better informed.

If we can drive home, especially in our own minds, and then in our neighbors', that mission work in China is run along lines very similar to work at home, it should help us to prepare our souls for a less poetic work in China than perhaps we have entertained.

Say what we may, however, our friends will read between prosaic lines thoughts of the heroic life of a missioner. The tendency is to make him out an exotic creature with little in common with themselves. In my humble opinion this muffles the wee small voice of the call to foreign service in the souls of young men and women. There is work here for the most ardent character, and there is still work aplenty for us poor mortals of a coarser mould. It is this daily routine work that is unheralded in the annals of the missions. The baptism of one waif should satisfy the most sentimental and repay whatever sacrifice a missioner may make, yet it is work that can be done by the prosaic among us, too. Harvesting needs many toilers, but not all are called to work equally.

F. X. FORD, A.F.M.

Yeungkong, China.

AN OFFICIAL PRAYER BOOK FOR THE LAITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Culemans' article in your November number is timely and interesting, especially in its historical account of popular prayer books and its sound criticism of "the mania for new devotions". The Reverend author would seem, however, to be deterred from the full development of his thesis—that the preponderant element in such a book must be the Church's liturgy—by considerable hesitation as to the possibility of bringing the liturgy home to the people. It is indeed a cause for rejoicing that the ennobling of our people's devotional life by the increased use of liturgical prayer should be recommended, with whatever reservations. But one regrets the reservations when one is convinced that they are largely unnecessary, that the pessimism implied is groundless. Cannot "The Liturgy for the People!" be made a trumpet-call that triumphs over obstacles rather than a wistful and hesitant velleity?

Let us consider, for instance, whether the Latin text of the liturgy, side by side with a translation of course, must necessarily be of value "only to an extremely limited number of the faithful," as Dr. Culemans avers. It is certainly impossible to give formal instruction in ecclesiastical Latin to our congregations as a whole. On the other hand, by the use of prayer books in which Latin and English are juxtaposed, considerable numbers could surely be led to a constantly increasing familiarity with the original text, especially if aided, as the Council of Trent solemnly ordered,[1] by frequent instructions on "what is read in the Mass". At high Mass particularly, such parts as are sung would cease to be meaningless if the practice of following them in translation were encouraged, and the advantages of this would at least far outweigh the increased cost and bulk of the book. Of course the people remain in complete ignorance of Latin as long as it never occurs to them to make any effort at comprehension, but those who maintain that all such effort on the part of an ordinary American congregation must necessarily be futile can only argue from the

[1] Mandat sancta Synodus Pastoribus, et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem, vel per se vel per alios, ex iis quae in Missa leguntur, aliquid exponant. *De Sacrificio Missae,* Cap. 8.

fact that it is never made. If the clergy would display half the energy in the matter that they gladly exert in causes of more obvious practicality, there would be another tale to tell.

Two practical suggestions may be made for familiarizing the people with the Church's official language. The first is of such exceeding simplicity that no one can consider it impossible. We refer to teaching the people to chant in unison the responses at high Mass. Surely there is no parish where this could not be accomplished by a little goodwill, three or four rehearsals, and, if necessary—some slight severity toward that usurping autocrat, the anti-liturgical organist! Yet it would be a first step of immense value in the direction of that "active participation in ecclesiastical offices" the restoring of which was *commanded* by Pope Pius X, of blessed memory, in the *Motu Proprio* of 1903, a document which, like virtue in Imperial Rome, *laudatur et alget* in our country, though its binding force has only recently been emphasized by the present reigning Pontiff. Further developments in "the restoration of the Gregorian chant to the people", prescribed by the aforesaid "juridical code of sacred music", could find a solid basis in such a revival as is suggested.

The second suggestion is more ambitious. To many it will seem revolutionary. It is nevertheless in accordance with the Church's mind, for she has surely never regarded as in itself desirable the reduction of the people's status from that of active participants in the liturgy to that of mere passive spectators. Such a development took place by force of historical circumstances and by being, *as a general thing*, among the necessary disadvantages that accompany the obvious advantages of low Mass. But if low Mass—and this is our second suggestion—could be said, at least once on Sundays, *with the whole congregation joining aloud in all the prayers and responses of the server*, the result would be as inspiring as it would be Catholic. Such a practice (*still* implied in at least one rubric: "*Minister*, seu circumstantes, *respondent*: Suscipiat Dominus etc.") has been successfully attempted at all the liturgical congresses recently held in France, and has been permanently established in some places. With a congregation of school children labor involved could easily be overcome, and a Mass thus celebrated would be at once a source of great edification and

an example that older people would be eager to follow, if led to do so by their clergy. Think, Reverend pastors, of the graces to be found in such a use of the Church's liturgical sacramentals! Are you sure it can't be done when you've never tried to do it? And above all, can you think that the effort is not worth making?

To sum up, it is the writer's firm conviction that no official prayer book, however admirably composed, can effectually raise the level of our people's vocal prayer or wean them from "the mania for new devotions" so justly deplored by Dr. Culemans, unless such a book appears as part of a concerted movement to bring the liturgy home to the people by preaching and practice. Let those who have no wish to attempt such a movement say what they will of its practicality. It involves no heroic efforts, no surmounting of impossible obstacles. It *does* involve, however, a more intimate participation of the faithful in the Mass, a growth in loving knowledge of the Church's official language and of her crown of prayer, the cycle of the liturgical year. It involves, moreover, a restoration of solemn Mass, where possible, to its proper place as the parish's great corporate act of worship, from being an ordeal to which only a sense of duty or the fact of having overslept can bring the faithful. It involves a rescue from their present neglect or degradation of the services of Vespers and Complin. In all this, only the clergy can lead the way. Hence there is involved above all a change of heart in those of us who seem to regard the sacramentals of the liturgy as unavoidable burdens for ourselves and matters in which the laity had better not meddle. "The Liturgy for the People!" This is the slogan we must follow, or most of our social service will make but a feeble fight against the insidious naturalism which it is our all-important duty to conquer.

AMATOR LITURGIAE.

A CATHOLIC MANUAL OF COMMON PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the past year, several writers in the REVIEW have done a good service by bringing up the question of a Common Prayer Book for the Laity — "Sacerdos Peoriensis" in the

October 1920 number, "Senex" in the January number, and Father Culemans in the current number. The writer from Peoria errs, as "Senex" points out, by assuming that "sentimental and oftentimes maudlin prayers appeal to no one". Unfortunately, they appeal to only too many. "Senex", in his turn, basing on his own praiseworthy but ineffectual experiments, is inclined to doubt the possibility of betterment. Father Culemans also, I think, is too diffident about restoring "the habit of praying in scriptural language".

Apart from these objections, all three have given expression to ideas that should command attention. A Common Prayer Book, along the lines more or less broadly indicated by all three, seems to me the best means of restoring the true spirit of popular devotion—not in a day or a year, or even in ten years, but slowly, surely and eventually.

To attain this end, in my opinion, the book should not be the Baltimore Manual, which has proved a failure, nor any other hastily compiled or revised production. It should be the result of earnest and painstaking effort on the part of a body of experts, who have taken into consideration the best thought of the country on the subject; and, above all, the work should be carried out under the auspices of the hierarchy, especially as represented by the Administrative Council of the N. C. W. C. There need be no undue hurry; we have waited so long that we can afford to wait a little longer.

To set the ball rolling, I shall take the liberty of expressing some of my own "thoughts" on the subject.

The first and paramount question at issue is this: What should such a Common Prayer Book contain? To answer this question, we must, at the very outset, distinguish carefully three things:

(1) the strictly liturgical service of the Church;
(2) the common, public "devotion";
(3) strictly private devotion.

Right here, we can simplify matters somewhat by eliminating entirely, or reducing to a minimum, the element of "strictly private devotion". A common manual for that purpose is an impossibility, if not a downright contradiction in terms. Private devotion is determined by the needs and tastes

of the individual, and is apt to be as manifold as the individuals who compose a community. To satisfy it, there would be need of a special manual for almost every individual. It is one of the defects of the Baltimore Manual that it strives to cater to this devotion. It constitutes the one justification for that "plethora of prayer books" of which the above-mentioned writers complain; a condition that will obtain in spite of the best Common Prayer Book that can be devised; and, if Father Lasance has not provided sufficiently for that condition of affairs, the rest of us may well give it up as a hopeless proposition.

Our effort must be to provide a prayer book, as perfect as may be in every respect, which, by continuous use in public service, may become for us what the Anglican Book of Common Prayer has become for the members of that communion, and which will thus insensibly raise the tone also of private devotion.

The prayer book, therefore, in my opinion, should accomplish two results:

(1) it should enable the user to follow intelligently the ordinary liturgical functions of the Church;

(2) it should enable the user, not only to follow intelligently the common, public "devotion", but also to take active part therein.

These two principles must determine the contents. Only a bare outline can be given here.

The ordinary, official prayer books of the Church are three: the Missal, the Ritual, and the Breviary. Here we have the three parts of which our prayer book should be composed.

The first part, or the Missal, should contain as a minimum the following selections from the liturgy:

(1) *Asperges* and *Vidi Aquam*;

(2) Ordinary of the Mass;

(3) Proper of all Sundays, and of other days commonly celebrated; e. g., Ash Wednesday;

(4) Proper of the days of obligation and of all feasts which, according to the rubrics, take precedence of the Sunday office;

(5) Masses for the Dead.

The second part, of the Ritual, should contain the following:

(1) order of administration of all the Sacraments, except Holy Orders;

(2) visitation and the care of the sick;

(3) burial service;

(4) some of the blessings in common use.

So much for the strictly liturgical content of these two parts. It might be in order to add one or the other model formula for assistance at Mass and for the reception of the Sacraments.

The third part of the book will present the greatest difficulties. It corresponds to the Breviary; hence, even a new name for it must be adopted or coined; I would suggest "Devotional".

The only liturgical functions that would come up for consideration here would be Vespers and Complin. In my opinion, they should be omitted; the number of churches using them is comparatively small and constantly decreasing.

In any case, the greater part of this section will be taken up with formulas for what are commonly known as "devotions"; for instance, services in the vernacular for the assembled congregation. For these services, the liturgy of the Church should serve as norm and guiding star. God knows best how He wishes to be spoken to; hence, Holy Scripture, written under His inspiration; the liturgy, composed by the Church under the guidance of the Holy Spirit; certain formulas, used by the saints, that have stood the test of ages—these especially should be utilized.

A mere translation of Breviary parts; e. g., Vespers, would not appeal to our people. Better far would be a selection and adaptation of various parts of the Breviary, arranged in a certain definite order. Before the writer there lies in manuscript a formula that might well be made the basis of all these "devotions". It consists of a Proem, an Invitatory, three Nocturns and Benediction. These parts are composed of readings from Holy Scripture, Psalms, hymns, versicles, and liturgical prayers. It is so arranged that it can be easily adapted for all seasons, feasts, and occasions; it can be lengthened and shortened to suit circumstances; it can utilize anything of value contained in Holy Scripture, the liturgy, and the best traditional Catholic devotion.

Some such formula could easily be provided. As substitutes, or as optional parts, there would follow the Rosary and the approved Litanies, which are practically determined in their form; furthermore, formulas for the Stations of the Cross, Holy Hour, etc.; for morning and evening prayers, etc.; all of which must be redolent of the most enlightened Catholic piety, and must be couched in the simplest and choicest language.

Here, too, would be the place for a good selection of hymns and psalms, the latter in a new and better translation.

Such a prayer book would not be popular in the sense that it would appeal immediately to our people; but, if issued officially, if provided in sufficient number in each pew, if used habitually, it will eventually become familiar and a source of genuine edification.

E.

NOTE ON THE FORMAL DISTINCTION OF SCOTUS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the first volume of the Pohle-Preuss Series of *Dogmatic Text Books* we read on page 153 (second edition): "The formal distinction invented by the Scotists must be rejected as hair-splitting, unjustified, and dangerous . . . it is an inconceivable hybrid which eludes every attempt of the mind to grasp it;" and in Father Hickey's well known and much used text book, *Summula Philosophiae Scholasticae*, we find quoted with approval on page 315 of volume I (fourth edition) these words taken from the *General Metaphysics* of Father Rickaby, S.J. (page 108): "The Scotist distinction between *res* and *realitas* is an enigma which its proposers have no right to force upon our acceptance." I have merely chosen these two examples readiest to hand. Would you kindly admit to the "Studies" department of your esteemed REVIEW the following informal statement of the Scotistic position:

Some one once remarked that the difficulty in the problem of distinctions results from the endeavor of the mind to think and to express what reality is apart from thought and independently of its consideration by the mind, whereas we can become aware of and know reality only in and through our mental activities. As a matter of fact, in the last analysis,

there exist in the universe only the thinking mind and the reality it contemplates; which would seem, at first sight, to point to three possible variations of distinctions, namely, the real, the purely mental, and an intermediate one, partly objective in nature and partly subjective, to which both reality and mind contribute simultaneously.

We have a real distinction when, independently of any consideration by the mind and in the real order of nature, there is a plurality of things of which one is not the other. Thus the distinction between a table and a chair is a real distinction "inter rem et rem". But to be thus really distinct it is not necessary that these things exist separately. They may be real parts of a being which is substantially one but physically compounded, as, for instance, body and soul are really distinct physical parts of the one human individual, since, independently of any mental consideration, the one is not the other; which proves that in nature itself there is between them a distinction "inter rem et rem" or a real distinction.

On the other hand we have a mental or logical distinction when there are in the mind several different concepts of one and the same thing. It depends for its existence upon our act of cognition, and is therefore found when we employ two different concepts to represent the same object. Thus when we conceive man as a rational being we have two concepts referring to one and the same formal as well as material object, one of them being a more explicit statement of the other. Such a distinction is called a purely mental distinction, or a "distinctio rationis ratiocinantis," because it results from the activity of our mind representing the content of a given idea more clearly and explicitly to itself, interpreting it to itself as it were, in order to grasp its full meaning. This distinction is therefore exclusively the product of the mind's need and endeavor to realize more clearly an idea by expressing the same intrinsic content more explicitly to itself.

The third, or intermediate distinction, commonly called the virtual, is defined as "a mental distinction with a foundation in reality". Here the two concepts have the same material object, but not the same formal object. That is, they regard one and the same being, but view it under different aspects. An example would be the soul viewed as simple and as spiritual.

We have here two concepts of the one thing, but they differ intrinsically in formal content, both helping to give us our complete idea of the soul's nature, and each bringing before us in an explicit manner a different real aspect.

The reason why the mind thus represents one and the same physical reality by plural concepts is found partly in the perfection of the object, whose single physical entity is virtually equivalent to several distinct entities; and partly in the imperfection of our mind, which can not grasp this single entity wholly by one concept, but must express it bit by bit, by many true but inadequate concepts. The things of nature are complex realities compounded of different moments of perfection, or intrinsic modes constituting so many positive aspects of their being. And virtual distinctions are the outcome of the mind's relative incapacity when confronted with this wealth of perfections belonging to an object. In its endeavor to gain a complete knowledge of this complex reality the mind must avail itself of plural concepts, each expressing a distinct perfection or different aspect of what is objectively *in rerum natura* one individual being. Thus man, whom the senses perceive as this single individual, is apprehended by the mind as a corporeal substance endowed with life, sensation, and thought.

Two factors are consequently found in the virtual distinction. The first, an objective one, on the part of the reality which, though one, is yet made up of distinct real moments of perfection, or intrinsic modes. And the other, a subjective one, on the part of the mind, which cannot grasp this wealth of perfections by means of one concept. Inasmuch, then, as we have plural concepts referring to but one reality of nature, we may call the virtual distinction a mental distinction; but inasmuch as antecedently to the cognitive activity of the mind, and independently thereof, there exist in the one reality these distinct real moments, or intrinsic modes, or positive aspects, as the foundation and motive of our plural concepts, the virtual distinction is not a purely mental distinction, but partakes also of the nature of a real distinction. This double character is expressed in the very definition, "Distinctio virtualis est distinctio rationis, sed cum fundamento in re."

Now, in the opinion of some of the best known modern Scotistic scholars, for instance Casanova and Minges, the

virtual distinction as just explained, coincides in substance with the formal distinction of Scotus. The difference between the two consists merely in this, that the one defines the same intermediate distinction from the subjective angle, or primarily in the terms of its subjective factor; and the other formulates it from the objective viewpoint, or primarily in the terms of its objective factor, as can be seen from a comparison of the respective definitions: "Distinctio virtualis est distinctio rationis, sed cum fundamento in re," and "Distinctio formalis est distinctio a parte rei seu ex natura rei, sed non simpliciter realis"—("realis secundum quid" as Scotus puts it).

According to this opnion, St. Thomas and Duns Scotus with their fine and penetrating minds, both analyzed the dual mixed facts inplied in this intermediate distinction accurately and completely. But because of the well-known difference in mental temperament,[1] St. Thomas, the Intellectualist, saw and felt the distinction primarily as a mental distinction, and so defined it as a "distinctio rationis", admitting, however, that it has an antecedent and independent foundation in reality; whereas Scotus, with his more realistic temperament, was more powerfully impressed by the objective factor and so emphasized the fact that it is a "distinctio a parte rei"; adding, however, that it was not simply a real distinction between thing and thing, but only a distinction between a *res* and its *realitates*, that is between a thing and its intrinsic modes ("formalitates"), and consequently admitting that it is a mental distinction in so far as we have two mental concepts representing one thing of nature. What the one philosopher puts "in recto" the other puts "in obliquo", and vice versa. We do not say that they used the exact set formulas we employ, but that they expounded these ideas.

But other modern Scotists of equal scholarly attainments, for instance, Cornelisse, adhering to the traditional view of their school, maintain that the formal distinction differs "toto coelo" from the virtual distinction, just as many Thomists give to the virtual distinction a more pronouncedly and exclusively mental character.

These Thomists maintain that in the virtual distinction the mind considers the same thing from different standpoints and

[1] Cf. "St. Thomas and Duns Scotus", ECCL. REV., June, 1921, page 580.

thus multiplies concepts of one thing; that is, we apprehend the same reality as in its undivided unity equivalent to many perfections which the mind can grasp as mentally distinct aspects, but which are merely distinguishable and not actually distinct in the thing, independently of the mind. The reality of itself offers to the mind a ground for drawing the distinctions, but it contains no actual distinction of any kind.

In diametrically opposed fashion the Scotists just mentioned would give to the formal distinction a more pronouncedly and exclusively real character, maintaining that it is not a mental distinction at all, but one found objectively in the reality, inasmuch as the plural moments of perfection, or intrinsic modes, or different positive aspects, exist as such in the thing antecedently to and independently of the operation of the mind. They exist " a parte rei " and are actual " ex natura rei ". This would give us four different kinds of distinctions, and place the formal one midway between the virtual and the real.

But whatever may be our own position on this vexing and difficult problem of distinctions which comes so close to the very heart of the age-old problem of knowledge concerning the relation between reality as revealed to the intellect and reality as revealed to sense, and however honestly we may be opposed to these two Scotistic positions, the writer hopes to have succeeded in making clear that neither of them is " an inconceivable hybrid which eludes every attempt of the mind to grasp it," nor an " enigma, which its proposers have no right to force upon our acceptance "; but that both are tangible presentations of inherently probable and consequently legitimate positions of penetrating minds who lived this ultimate problem in personal inner experience and sincerely endeavored to fathom and to reach the truth.

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CONFIRMATION WITHOUT PREVIOUS BAPTISM BY WATER.

In the November number the question whether a person who receives Confirmation and is shown afterward never to have been validly baptized, actually obtains the grace of the Sacrament, was briefly discussed and answered in the affirmative. The writer applied the term " prima gratia " as conveyed " per accidens ", through the

Sacrament of Confirmation, to the removal of the "peccatum originale", and irrespective of the character impressed by the Sacrament. Since the Canons of the Church declare that the subject "aquis baptismi non ablutus valide confirmari nequit" (*Cod. Jur. Can.* 786), the application is in practice inadmissible. The following exposition of the subject makes the distinction clear and corrects the error.

In the solution of involved cases of theology, clear statements of the conceded and disputed points at issue are essential. In the present discussion the non-reception of baptism (with water) is assumed as beyond question. The ultimate difficulty regards the need of repeating the Sacrament of Confirmation. Before this can be definitely solved, however, there are many subordinate details which must be considered. Chief among these are: the necessity of receiving baptism of water in God's ordinary providence as an absolute condition for the reception of subsequent sacraments; the opinion of theologians regarding the possibility of obtaining the *gratia prima* and *secunda, per accidens* through the Sacraments of the Living or of Penance. first in God's ordinary providence and secondly in God's extraordinary providence; the imprinting of the character apart from the non-reception of baptism of water and the Sacrament of Confirmation; the significance of the lack of such character; finally, the practical advice to be given as regards the repetition of Confirmation.

That Christ established the sevenfold system of the sacraments as the ordinary channels of His graces, primary and secondary, none would deny. He likewise intrusted the administration of the sacraments, and the interpreting of the will of Christ regarding their valid reception, to His Church. Hence we must look to the pronouncement of the Church, and their interpretation by her theologians to discover whether baptism of water is an absolute condition, relative to God's ordinary providence, for the reception of other sacraments, notably Confirmation. The new Code, can. 786, clearly states: "Aquis baptismi non ablutus valide confirmari nequit...". Father Augustine in commenting on this canon gives us the reason why the baptism of water is necessary: "One who is not yet baptized cannot be validly confirmed because he is not yet

initiated into the Christian mysteries or incorporated in the mystic body of Christ, which initiation or incorporation confers the right to receive the other sacraments." [1]

This canon states in clearer language what was already contained in the decree of the Council of Trent: "Per Baptismum enim spiritualiter renascimur; per confirmationem augemur in gratia, et roboramur in fide . . ." De Augustinis interprets the teaching of the Church thus: "Renatos aqua baptismatis sacramentum confirmationis roborat . . ." [2] Lehmkuhl writes: "Verum id discriminis inter sacramentum baptismi et inter baptismum sanguinis et baptismum flaminis intercedit solum baptismi sacramentum reddat hominem aliorum sacramentorum capacem." [3] The Angelic Doctor had already written: "Si aliquis non baptizatus confirmaretur, nihil reciperet . . ." [4] Noldin clearly implies the same: "Ad cetera sacramenta valide suscipienda *praerequiritur baptismus valide susceptus*," and gives his reason, "siquidem alia sacramenta pro solis membris ecclesiae instituta sunt; per solum autem baptismum homo fit membrum ecclesiae. Sacramentum ergo, quod non baptizato confertur, nullum est, quia non baptizatus non est subjectum capax aliorum sacramentorum." [5] Pohle-Preuss is likewise explicit: "The recipient (of Confirmation) must have been baptized. Since the right to receive the other sacraments is conferred neither by the baptism of desire nor by the baptism of blood, baptism by water is a necessary requisite of valid confirmation." [6]

This evidence places beyond question that the non-reception of Baptism of water is an absolute obstacle, relative to God's ordinary providence through the Church's sacramental administration, to the ordinary reception of either the graces or character of the Sacrament of Confirmation.

It might be disputed, though not essential to the argument, whether in the given case baptism *in voto* was really present. Nicodemus certainly was one who was willing to do all that God

[1] *Com.*, vol. IV, chapter II, p. 113, cf. also comment on can.
[2] De Re Sacramentaria, De Confirmatione, p. 417 (1889).
[3] Vol. II, De Baptismo, cap. I, p. 46 (1914).
[4] *Summa*, pars III, q. 72, art. 6.
[5] Vol. III, n. 41 (5), p. 46 (1920).
[6] *The Sacraments*, vol. I, chap. 4, p. 314.

required for salvation, and yet Christ said to him: "Unless a man be born again of water and of the Holy Spirit, he cannot enter the kingdom of God." St. Thomas says: "cum aliquis baptizari desiderat, sed aliquo casu praevenitur *morte*, antequam baptismum suscipiat, et talis sine baptismo actuali salutem consequi potest, propter desiderium baptismi, quod procedit ex fide per dilectionem operante, per quam Deus interius hominem sanctificat, cujus potentia sacramentis visibilibus non alligatur." [7] In this extract we have the definition of "baptismus flaminis", and when it is possible, according to the mind of St. Thomas. De Augustinis also: "Si quis itaque adultus baptismi legem aut invincibiliter ignoraret, aut ipsi obsequi non posset ob defectum . . . haud equidem reus foret violati praecepti; gratiam tamen sanctificantem non perciperet, nisi in casu martyrii, aut contritionis perfectae, in qua saltem implicite includitur desiderium et voluntas servandi omnia Dei praecepta; et si mori tunc illum contingeret, aeterna felicitate excludendus foret propter defectum gratiae sanctificantis . . . et propter peccatum sive originale, sive personale nondum remissum." [8]

It is evident then that the baptism of desire according to the mind of these theologians takes effect only at the moment of death. In our case it does not apply at all, any more than it would to the case of an adult unbaptized convert, who had been *bona fide* seeking the kingdom of God. God in His omniscience foresaw that the lack of baptism of water would be discovered in this case, and consequently baptism *in voto* was never even a possibility for this subject in His providence. However, this point is open to question, and our argument is secured by the previous consideration, proving the necessity of baptism of water for Confirmation.

We now turn to the question concerning the possibility of receiving *gratia prima* and *gratiae secundae* apart from baptism of water through the Sacraments of the Living.

The question must not be confused with the common theological opinion that *prima gratia* can be restored *per accidens* by the Sacraments of the Living to a subject who has already received baptism and lost the *prima gratia* through mortal sin.

[7] *Summa*, pars III, q. 68, art. 2.
[8] De Baptismo, art. 5, p. 361.

We will take St. Thomas, the Salmanticenses, and De Augustinis, who may be regarded as representative of the common opinion. We shall endeavor to show that they have not the *prima gratia* as conferred apart from the baptism of water in mind. The question for them is not the first reception of the *prima gratia* but the revival after its loss by mortal sin. The very theological reason given by theologians since the Council of Trent for their opinion helps to prove this. Thus De Augustinis: "Juxta Trid. sess. 7, c. 6, omnia sacramenta novae legis conferunt infallibiliter gratiam non ponentibus obicem: atqui peccator cum ignorantia invincibili peccati sui, bona fide, et attritione generali ab omnibus peccatis suis, ad sacramenta vivorum accedens, non ponet gratiae obicem. Ergo . . ." [9]

Now an *obex* would be the lack of such necessary dispositions, as prevent the reception of the grace but not the character. As we shall show later, the very characters themselves of Baptism and Confirmation are also lacking. But the character is more than an *obex,* making it impossible for the sacrament to be received at all, as we shall show. Again, as we have shown, baptism of water is necessary for the reception of Confirmation, so that the sacraments cannot be said to have been conferred on the subject. This is clearly the mind of De Augustinis: he presents an objection to his opinion, thus: "Ex sententia quam defendimus sequeretur eum, qui originale simul et personale peccatum habet, si invincibiliter ignorans obligationem suscipiendi baptismum ad Eucharistiam accederet cum attritione obtinere gratiam justificationis. Atque hoc admitti nequit." And he answers: "N. M. Baptismus enim ex institutione sua est janua omnium sacramentorum, ideoque cum ex divina dispositione nullum aliud sacramentum, sine baptismo praevio, suscipere homo queat, nullius sacramenti, sine baptismo, fructum percipere potest." [10]

St. Thomas, who can be interpreted as favoring the general opinion, also states: "hoc sacramentum (i. e. confirmatio) datur ad confirmandum, quod prius invenerit; et ideo non debet dari his, qui non habent gratiam; et propter hoc sicut non datur non baptizatis . . ." [11]

[9] De Sacramentis in Genere, pars III, art. 2, prob. 4, p. 277.

[10] Idem, pars III, art. 2, n. 4, p. 281.

[11] *Summa,* pars III, q. 72, art. 7, ad 2.

The same holds true of the Salmanticenses, who after defending this opinion, add: ". . . primam tamen gratiam per accidens confert *non ponentibus obicem*"; and again, "Ad suscipiendam primam gratiam, sive per se in duobus sacramentis mortuorum, sive ex accidenti in quinque sacramentis vivorum non sufficit cessatio a *peccato mortali actuali*; sed praeterea requiritur *supernaturalis aliqua dispositio*, quae saltem sit *vera attritio supernaturalis*." [12]

The supernatural disposition referred to presupposes baptism of water, and not merely the absence of actual mortal sin, which is less in their opinion. These extracts are really too obvious for comment and place beyond doubt the mind of the theologians in question regarding the revival after the reception of baptism. The other sacraments were not received sacramentally at all before the reception of baptism of water. After the actual baptism, God's ordinary providence came into force for this soul. Further, even though we grant, which we do not, that the graces might have been received before actual baptism in some extraordinary manner, the opinion of the theologians in question cannot be cited in this regard. God may have used extraordinary means *ante factum* in this case, but that is more or less a matter for God Himself. In any case, we must not let mere sentiment run away with dogmatic and moral principles. It always has been the aim of Catholic theologians to exhaust the limits of the natural before seeking refuge in the supernatural. Catholics do not admit with the Lutherans that man is incapable of any naturally good acts, nor do they implicitly suggest this by unduly exaggerating the need of the supernatural.

God's extraordinary providence is, of course, for theologians a realm of speculation. What God may or may not do in a particular case cannot be exactly determined. We now proceed a step further to the realm of this providence of God, to inquire whether there is any probability in maintaining that the effects of the sacraments, exclusive of the character, are given by God in exceptional cases apart from the reception of any sacraments. St. Thomas, referring to the case of Cornelius and his family, who received some of the effects of Confirmation,

[12] Tom. I, tract I, cap. 5, punctum 4.

before he was baptized with water,[13] says: " . . . audientes praedicationem Petri acceperunt effectum confirmationis miraculose, non tamen confirmationis sacramentum. Dictum est autem, quod effectus confirmationis potest alicui conferri ante baptismum, non autem sacramentum confirmationis. Sicut enim effectus confirmationis, qui est robor spirituale, praesupponit baptismum, qui est justificatio, ita sacramentum confirmationis praesupponit sacramentum baptismi." [14]

Pesch likewise: " Si homo nondum confirmatus vel etiam nondum baptizatus in necessitate constituitur fidem profitendi sub difficilibus condicionibus, per humilem ad Deum recursum impetrabit auxilium necessarium, sed expectandum non est Deum velle speciali auxilio eum juvare qui ex negligentia non adhibet media divinitus instituta." [15]

Hermann also supports this view and gives his reasons: " Cum in necessariis nemini unquam desit suavis Dei providentia, iis etiam, qui sacramenta non receperunt, aut per subsequens peccatum jus ad specialia auxilia amiserunt, non denegatur, urgente necessitate, auxilium sufficiens ad specialem sacramenti finem obtinendum . . . Ast, cum juxta providentiam ordinariam Deus gratiam sacramentis alligaverit, auxilia eisdem concessa *ordinarie* pauciora sunt et minus selecta, quamquae illis conferuntur . . . Dixi *ordinarie:* quia aliquando uberrima etiam et selectissima eisdem Deus elargitur auxilia, quae tunc conferuntur ex superabundanti Dei liberalitate, non autem ratione officii vel status, sicut iis, qui per sacramenti susceptionem jus habent ad gratias." [16]

These quotations make it very clear that the reception of the effects of the sacraments apart from their validity, and without their actual conference, is extraordinary, dependent on urgent necessity, exceptional perfection, etc. Granted that such effects were received before baptism, it is quite clear that such is extraordinary, miraculous, given for a particular occasion, and do not, as we shall show, imprint any character. The very fact of their collation would be an argument in favor of the repetition of Confirmation, as it presupposes that the subject was

[13] Acts 10:44.

[14] *Summa,* pars III, q. 72, art. 6.

[15] Tom. IV, tract II, no. 68.

[16] *Instit. Theo. Dog.,* vol. II, tract VIII, no. 1492 (1914).

placed in condition of urgent necessity in the past, and there is no guarantee that such will not happen in the future.

We now turn from the probable opinion of the possible extraordinary reception of the effects of the sacraments without their collation to the more certain question of the absence of a character in the case of Confirmation received before baptism of water. This point is of supreme importance because the absence of the character is conceded by all to be greater than either a positive or negative *obex*. In fact, it is an absolute *obex* relative to God's ordinary providence in the sacramental system. St. Thomas, who has an entire article on this subject, is unmistakably explicit: "Quemadmodum ad perfectam aetatem pervenire potest, nisi prius natus fuerit, nisi antea baptizatus fuerit, suscipere potest . . . character confirmationis ex necessitate percepti supponit characterem baptismalem, ita scilicet quod si aliquis non baptizatus confirmaretur, nihil reciperet; sed oporteret, iterato ipsum confirmari post baptismum." [17] Regarding the baptismal character: "Sacramentum habet rationem signi; alia vero duo (i. e. flaminis et sanguinis) conveniunt cum baptismo aquae non quidem quantum ad rationem signi, sed quantum ad effectum baptismatis, et ideo non sunt sacramenta." [18]

Here also the views of St. Thomas regarding the conference of some of the effects of Confirmation, exclusive of the character, should be recalled. Thus the mind of the Angelic Doctor is quite clear that no character can be received apart from the actual baptism of water.

De Lugo also supports this: ". . . ad alia vero sacramenta, quorum est capax praerequiritur character baptismalis, et nihil aliud. Quod idem intelligendum est de amente perpetuo, qui nunquam habuit usum rationis, et omnino aequiparitur infanti." [19]

There can be no doubt about the good faith of the perpetually insane and infants, so that De Lugo considers the absence of the character graver than any *obex*, which concerns dispositions. Pesch is also quite explicit: "Si quis actu baptismum

[17] *Summa*, pars III, q. 72, art. 6.
[18] Idem, art. 7.
[19] De Sac., Disp. IX, sect. 1.

suscipere nequit, sed ejus votum seu desiderium, saltem implicitum, habet sum contritione perfecta de peccatis suis, justificationem consequitur non characterem accipit;" and even more strikingly: ". . . non licet adultus ratione martyrii praevisi sed ante baptismum actu susceptum martyrium subeunt, accipiunt . . . non tamen characterem. Ergo martyres nondum baptismi, si eorum vita miraculo servatur, baptizari debent." [20]

As a final argument, we quote from among many others the Roman Catechism: "Subjectum confirmationis capax est omnis homo baptizatus, nondum confirmatus baptismum praerequiri ad consummatio quaedam baptismi, et qui nondum per baptismum in ecclesiam ingressus est, sacramenta cetera suscipere nequit." [21]

There can be no question of revival of grace, since the sacraments were never received. The *obex* affects the fruitful and licit reception, but not the validity, so that even with an *obex* the characters would have been received. The absence of the baptismal character is, however, more than an *obex*, and affects not the liceity but the validity. The reception of the character has nothing whatever to do with the presence or absence of mortal sin or subjective dispositions. It depends on the valid reception of the sacrament alone, irrespective of good or bad faith. Even if some of the effects of Confirmation were granted before the baptism of water, as we have shown they might possibly be, they are transitory and for particular necessities. The character on the other hand is indelible and permanent, so much so that even if the graces be lost by mortal sin, the character would still remain and on the restoration of grace be again demandive of its own special effects. These effects would likewise, with the presence of the character, tend to augment the original initial grace, and be given very often.

It could be easily concluded from what has already been said that the obligation of repeating Confirmation is as grave as the obligation to receive it on the part of one who has never received it. It is not our purpose to discuss the obligation *in abstracto* of receiving Confirmation. Even if there were doubt about baptism, which there is not *ex hypothesi*, many weighty

[20] *Comp. Theo. Dog.*, tom. III, no. 70.

[21] Pars II, c. 3, n. 16.

authorities maintain that under certain circumstances Confirmation should be repeated. We have already seen St. Thomas's view on this matter. St. Alphonsus,[22] in a case of doubtful confirmation, advises: "Dubitans an sit confirmatus, potest sub conditione confirmari; sed requiritur majus dubium quam pro baptismo."

Gury gives a case of doubtful baptism and adds: "sub conditione confirmari potuit."[23] Noldin in case of prudent and reasonable doubt says: ". . . omnia iterari possunt . . . quaedam iterari debent, . . . Num sacramentum, quod ad salutem non est necessarium ut confirmatio . . . etiam *debeat* ex his adjunctis dijudicandum est quantum sit dubium de valore, quanta sit utilitas . . . "[24]

These are all cases of doubt, but in the present problem there is no doubt; so that one must *a fortiori* warn the subject to repeat Confirmation after the reception of baptism. Noldin even in the doubtful case urges this: "Practicum momentum sententia proposita habere potest si quis dubitet num iam valide confirmatus sit . . . Hi monendi et hortandi non autem obligandi sunt ad sacramentum confirmationis suscipiendum."[25]

The new Code, canon 732, definitely settles the matter:

"§ 1. Sacramenta baptismi, confirmationis et ordinis, quae characterem imprimunt, iterare nequent.

"§ 2. Si vero prudens dubium exsistat num revera vel num valide collata fuerint, sub conditione iterum conferantur."

Hence our conclusions:

1. Baptism of water is necessary for the reception of the effects and character of other sacraments in God's ordinary providence.

2. The very existence of baptism *in voto* can at least be questioned in this case.

3. The opinion regarding the conference of *prima gratia* through the Sacraments of the Living *per accidens*, presupposes the reception of baptism of water, and refers merely to its revival after being lost through actual mortal sin.

[22] *Casus Conscientiae*, p. 40.

[23] De Confirmatione, cap. II, art. II, n. 4.

[24] *Theo. Mor.*, tom. III, no. 27, p. 27 (1920).

[25] Idem, no. 92.

4. There is a probable theological opinion maintaining that God in His extraordinary providence does grant some of the effects, but not the character, of some of the sacraments for particular occasions, in extraordinary circumstances; but these effects are merely transitory.

5. The baptismal character, which can only be obtained in baptism of water, is absolutely essential, relative to God's ordinary providence, for the reception of the confirmational character.

6. The lack of the confirmational character, even granted that some of the effects may have been received, involves the neglect of something very useful given to the Church through Christ.

7. Hence it follows logically that Confirmation must be repeated in the case.

8. The obligation to receive and warn about its repetition is as grave now as if the ceremony had never been gone through.

9. The one who gave the wrong advice is bound to correct it.

RICHARD KING.

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THE PRIEST ALONE ON SICK-CALLS.

The fact of two priests in different parts of the country being lured to their death under pretext of urgent sick-calls at night brings to mind the law of the Church that the Blessed Sacrament is not to be carried to the sick, without some one accompanying the priest. The ordinance is chiefly intended to safeguard the reverence due to the Blessed Sacrament, which, in case of an accident to the priest who carries it, might be exposed to sacrilege. Incidentally, however, it serves the purpose of protecting also the person of the priest.

Ordinarily a priest called to the sick at night takes with him the Sacred Host as Viaticum for the dying. In most instances he is escorted by the messenger who summons him. But of recent years the use of the telephone, especially in the country, and the fact that priests go by automobile and frequently drive the machine, has largely done away with the precaution of a companion.

The Code of Canon Law states (Canon 849) that "when

Holy Communion is privately taken to the sick the reverence becoming so great a sacrament is to be carefully observed, according to the rule laid down by the Holy Apostolic See". Benedict XIV prescribes that the priest, when privately taking the Blessed Sacrament to the sick, shall wear the stole, and keep the Sacred Host in a pyx tied in a white silken burse with strings, attached to his neck. Then he adds: "et nunquam solus procedat, sed uno saltem fideli, in defectu clerici, associetur".[1] This rule is mentioned in the Roman Ritual (Append.) and has been expressly reiterated by the S. Congregation.[2]

It is true that in mission districts a priest may at times be obliged to travel on horseback and alone. Necessity dispenses from law. But necessity does not exist in most cases where auto-traffic or railroads are at one's service. The diocesan statutes should contain a clause indicating that the faculty of taking Holy Communion privately to the sick does not dispense from the precautions by which protection for the Blessed Sacrament and its minister is safeguarded.

INTERRUPTION OF THE GREGORIAN MASSES.

Qu. The patron of our church is St. Gregory. As the result of the people's devotion to the saint, there exists a custom of requesting thirty Gregorian Masses, on occasion of deaths of relatives. This sometimes embarrasses me with a surplus of obligations. First of all, there is the parochial Mass on Sundays and certain feasts. Then it may happen that I am not able to say Mass on some days. And what about Holy Week, when it is impossible to get a substitute?

Resp. As it is not necessary that the same priest celebrate the thirty Masses, provided they are said uninterruptedly, the pastor who accepts the obligation would have to get a substitute for the days on which he foresees that he cannot celebrate according to the Gregorian intention. If, however, the interruption is unforeseen on his part, the accidental omission would not frustrate the intention, provided the thirty Masses are said. The interruption from Holy Thursday to Holy Saturday is recognized as legitimate by a decree of Benedict XIV (Inst. XXXIV, n. 22).

[1] Benedict XIV, ad Servios, 2 Feb. 1744.
[2] De Disciplina Sacrament., 20 Dec. 1912.

REQUIEM FOR DECEASED MEMBERS OF A COMMUNITY.

Qu. We are accustomed at the end of a mission in the parish to offer Mass on the Monday following the close of the mission for the dead relatives and friends of those who have made it. We have no special privilege in the matter. If three priests are available, the Mass is solemn high; otherwise it is a *missa cantata* simply. Should this Mass be the *missa quotidiana* allowable only on days when the Ordo permits it? Or is such a Mass equivalent to the "unica missa in anniversariis extra diem obitus vel pro defunctis alicujus coetus", of which the rubrics make mention as permissible on other than semi-double feasts or their equivalent? Might a special faculty be obtained for such occasions?

Resp. The "missa pro defunctis alicujus coetus" above referred to belongs to the privileged Masses "in die obitus—III, VII, XXX, et in anniversario". The anniversary Mass may be understood as strictly taken when it recurs on the calendar day of the year. In its wider sense (*late sumpta*) it includes any day fixed on which each year (*unoquoque anno*) one Mass may be celebrated for communities. The Mass following the mission does not verify this condition, since it is not of regular annual recurrence on a fixed day. Hence it enjoys no privilege beyond that allowed for the *missa quotidiana*. Application for an exception to the S. Congregation of Rites would probably be met favorably in the case of mission bands, although even then it is likely that the privilege would be restricted to days of double (minor) rite, if we may judge from analogy in the order of general rubrics.

A. J. SCHULTE.

PURE WAX FOR THE HOLY SACRIFICE.

Qu. When I came here to take charge of the parish church, I found a number of old Easter candles. They are fifty-one per cent beeswax. May we use them with a safe conscience for Mass on weekdays?

Resp. Fifty-one per cent wax (however that amount is ascertained) would literally suffice to comply with the prescribed demands of wax for the liturgical lights. It assumes the bishop's approval as attesting the existence of a real difficulty, if not impossibility, to procure *pure* wax lights for the

divine service. By pure wax the Church means beeswax, without admixture of any foreign material whatever—that is to say, white or bleached wax for ordinary functions, dark for penitential service and obsequies. In principle there is no distinction as to the degree of purity in the ordinary offering to be made for the sacred functions.[1] They all regard the Eucharistic service, and the Divine Guest, whether He comes at low Mass or in solemn procession, whether He is the Victim offered to the Eternal Father or the King before whom we prostrate in affectionate adoration. In each case He justly resents an inferior offering or an adulterated gift, so long as we are capable of making the pure oblation, such as He prescribes. The S. Congregation of Rites has distinctly stated that the candles used at any of the liturgical functions in the sanctuary are meant to be of pure wax. "Candelae pro *quibuslibet functionibus sacris praescriptae debent esse cereae.*" (S. R. C., 10 Dec., 1857.)

What right have we, then, to introduce our niggardly parsimony into the royal palace of the Heavenly King, who, in prefiguring His dignity in the Old Law, was so exacting about the purity of the material to be used (pure gold and purest olive oil) that the indignity of attempting to offer inferior light in the sanctuary was visited by death.[2] If the Church allows a deviation from the sacred prescriptions by which the essential reverence for the Real Presence is maintained, it is by reason solely of necessity, but never because of economy, appearances or convenience to those who worship. The S. Congregation, which acts as directive and dispensing judge in these matters, yields, not by way of mere concession or privilege, but by a sort of necessity and "attenta asserta difficultate", to the request of permitting any admixture for the liturgical lights. She expressly burdens the bishops with the responsibility of doing all in their power, "ut pro viribus curent", to maintain the purity of the offering, by ordaining that at least the paschal candles and the lights required for the celebration of Mass be of wax in greater quantity. And as if to indicate that

[1] Principium generale admittendum ex rubricis deductum, quae de cera loquitur cum candelas nominat, seu ex S. R. C. decretis. (*Ephem. Liturg.*, 1889, p. 562.

[2] Lev. 24:2; Num. 18:3, 32, etc.

by this greater part she does not mean one per cent above the half, she adds that all the candles placed on the altar, that is to say, at Benediction or the Forty Hours' Devotion, and at solemn Mass, be of wax also.[3]

Let us insist then on getting purest wax. To calculate about the reasonably higher price than we pay for tallow or stearin is unpriestly and unjust. As we want no false money in our collection boxes, and as we would resent it if our congregation were to adopt the principle of giving counterfeit money to the church because it is more economical, so should we resent the assumption of candle merchants that we want only cheap lights. If we demand pure wax, we shall get it, and in a form that will serve the required purpose of the divine service, despite the heat and other pretexts for introducing inferior material. A certificate assuring the purchaser that he has got pure wax and not paraffin, is the direct way to secure the honor of the altar which we serve and by which we live.

CAN THE COMMUNION OF THE "FIRST FRIDAY" BE TRANSFERRED?

Qu. According to Canon 931 of the new Code, indulgences of any kind may be gained if Communion be received on the eve or within the octave of the day to which they are originally attached. Does this apply to the First Friday Devotion in honor of the Sacred Heart? There are many persons who cannot well go to Communion on Fridays, but who would be glad to avail themselves of the opportunity of gaining the indulgences attached to the exercise on the following Sunday.

Resp. The pious practice of receiving Holy Communion every Friday or on the first Friday of the month is an exercise of devotion distinct from such as have for their chief object the gaining of indulgences in the sense understood by the Church. The devotion of the nine First Fridays in honor of the Sacred Heart was instituted in 1674, when St. Margaret Mary Alacoque manifested certain promises of divine graces communicated to her in behalf of those who practise devotion to

[3] "Candelarum autem aliarum quae super altaribus ponendae sunt, materia in majori vel saltem notabili quantitate ex eadem cera sit oportet." (S. R. C., 14 Dec., 1904.)

the suffering Heart of Jesus on Friday, in memory of the Good Friday when that Heart was pierced in sacrifice for us. There was no question of indulgences; and it was not until more than two hundred years later that Leo XIII (7 September, 1897) attached certain indulgences to the practice in order to promote its frequency among the faithful. The idea of the Passion and that of the Sacred Heart and its Friday occurrence are closely bound together, and if Sunday could be called Friday the Communion for the indulgence might be transferred. Meanwhile it remains attached to the day which gives it significance.

RED COLOR FOR THE EXPOSITION OF THE BLESSED SACRAMENT.

Qu. May purely red silks, or any material of purely red color, be used to line or decorate the expository throne of the Most Blessed Sacrament?

Resp. Whilst the general rubrics insist upon white as the proper color for the lining and decoration of the tabernacle or throne of the Blessed Sacrament, the use of festive ornament which does not detract from, or obscure, the symbolical and liturgical purpose indicative of royal purity, is not wholly excluded in Eucharistic devotion. As regards the use of the red color in particular it is held by liturgists to add in a measure to the festive character when kept within proper limits. Thus a writer in the *Ephemerides Liturgicae* (1902, pp. 106, 164), commenting on the text of the Clementine Instruction, after stating that the prescribed color is white, adds: " Sed ab ornatu throni proprie dicti abstrahendo non videtur improbandus usus rubri coloris adhibendi in magno conopeo . . . quia et hic color festivus aureis ornamentis nobilior efficitur. Ita non redarguuntur rectores de legis infractione etiam in primariis ecclesiis, dum quolibet anni tempore baldachinum altaris semper rubri retinent coloris." The statement comes from a semi-official source, represented by the *Ephemerides*. The background of the baldachin is sometimes red, to make the monstrance better seen, though there must be no attempt at theatrical effect.

ARE SINS COMMITTED BEFORE BAPTISM VALID MATTER FOR ABSOLUTION?

Qu. On questioning some of the older clergy of sound doctrine I find I can get no satisfying answer to the question whether mortal sin committed by an adult before his Baptism (and remitted thereby) may be considered valid matter for absolution if the penitent has no other sin to confess?

Resp. Yes, provided the penitent renews his sorrow for the sin committed, and his resolve not to commit it again. For, whereas original sin cannot, properly speaking, be the material object of personal sorrow, such as is required for the sacramental absolution, yet actual sin, whether remitted by Baptism or by sacramental absolution, may always become a motive for renewed sorrow by which to implore an increase of grace. The Council of Trent defines the sorrow necessary for sacramental absolution as "dolor de peccato *commisso* cum proposito non peccandi de caetero" (Sess. XIV, 4). All sin actually committed during life and capable of eliciting sorrow is therefore valid matter of absolution.

HOW MANY CANDLES AT EXPOSITION OF THE BLESSED SACRAMENT?

Qu. There are different opinions as to the number of candles prescribed for Benediction and Exposition of the Blessed Sacrament. Some say six are sufficient; others require twelve. What is the law?

Resp. The number of wax candles for Exposition of the Blessed Sacrament is *twenty*, according to the general rule observed by the churches of Rome and prescribed for the Forty Hours' Prayer by the Clementine Instruction. By a special concession for "poor" churches the Sacred Congregation (S. R. C., in Atur. 8 February, 1879) allows the Ordinary to reduce this number to *twelve*: "Pro pauperibus ecclesiis dioeceseos potest episcopus numerum candelarum quae tunc temporis ardere debent ad duodecim reducere." At one time a confraternity in Narni (Umbria) was told that *six* would suffice (S. R. C. in Narnien. 15 March, 1698). Poverty therefore is excuse for twelve; great poverty, it would seem, for six; but decent respectability calls for twenty or more—"quantum potes tantum aude."

DISTRIBUTION OF HOLY COMMUNION AT MASS.

Qu. When Holy Communion is being distributed by a priest, other than the celebrant, should the congregation kneel all through the Mass in reverence to the Blessed Sacrament, even through the last Gospel? In one church we know of the people remain kneeling through the last Gospel if the assistant priest is still giving Holy Communion, but in another parish one-half the congregation not only stand at the Gospel, even though the assistant priest is giving Communion, but leave the church after the prayers. Is it correct for the celebrant to go ahead with the Mass under such circumstances?

It is not only distracting and confusing if the above conditions prevail, but is apt to cause the people to lose the proper sense of devotion and respect for the Blessed Sacrament.

Resp. The proper and obligatory, because the only reverent thing to do on the part of the celebrant of the Mass at which, by reason of the large number of communicants, another priest is obliged to assist, is to take his part in the distribution at the time of Communion, and continue until he may complete the Holy Sacrifice with the becoming dignity prescribed by both the letter and the spirit of the liturgy. The motive of saving time in this case is solely that of time-servers, and this the dignity of the priestly office repudiates. Under the plea of propagating devotion to the Blessed Sacrament by frequent Communion we are fast running to the opposite extreme, against which St. Paul warns, and which we deplore by those acts of Reparation which started the Forty Hours' Devotion and similar acts of devotion. The rubrics of this ceremony prohibit the distribution of Holy Communion when it lessens the reverence due to the Holy Sacrifice. The complaint about these outrages, veiled under the plea of necessity, is therefore entirely just, and calls for the interference of pastors and bishops wherever they take place.

APPLY TO THE EPISCOPAL CHANCERY.

There are in the hands of our Canonist a number of requests for directions how to act in complicated marriage cases. The data given in most such instances, if not indicative of insufficient pastoral ability to determine the principles and conditions of

validity according to the laws of the Church, are so indefinite and incomplete in the statement of details necessary to a proper solution that we could not give an answer through the REVIEW without previous correspondence, and unnecessary delay in cases that often call for early settlement. We repeat here what was said on a former occasion, namely that all such inquiries should be taken to the diocesan chancery, where the person who is competent to make the inquiries demanded by canonical law is presumably accessible for the purpose, and can at the same time give the proper direction and dispensations. It is true, our marriage legislation is somewhat difficult to master; but there are numerous manuals at hand from which a parish priest who takes the trouble may inform himself in all essentials. Exceptional cases have been treated in abundance in the REVIEW, and will always receive due attention; but we cannot undertake to act as interpreters of individual doubts based on ignorance of what every parish priest has a duty to know or to learn before accepting pastoral responsibility.

THE PROBLEM OF ANNE CATHERINE EMMERICH.

The November issue of the REVIEW contained, under the caption "Recent Hagiography," some notes touching the English and French version of the Life of Christ and His Blessed Mother by the contemplative Augustinian nun Anne Catherine Emmerich. We commended the work as an edifying account, the dramatic yet simple realism of which inspires a sense of faith in what she narrates. Apart from this there is of course her whole life up to the age of fifty, dispelling any suspicion of conscious deception or hysterical exaggeration; the unquestionable fact of a knowledge which, however faulty in its manifestation, original or reported in part, could not have come to her in the natural order; and a modesty and desire of seclusion and utter self-denial that withstood all but divinely authorized influences. The man who spent months and years by the blood-stained couch of this privileged stigmatisée, in order to preserve the impressions that came to her in her daily communications of a unitive life with God, was a man of learning, who had been recalled from the vagaries of rationalistic speculation at the university to a sincere life in Christ. These

things are simple facts in the case which inspire a certain confidence in what we learn from the "Visions" of a person who meditated upon the inspired text of the Biblical narrative.

There is however no guarantee by which either the historian or a Catholic loyal to his faith could be bound to accept that what Catherine Emmerich relates is unerring truth, or that her reporter may not have either mistaken or even exaggerated what he had heard, or thought he had heard, from her lips. There is a mingling of the human in all such manifestations of the supernatural, as also of the merely preternatural. We find it in the Gospels, and it has furnished the modern critic with abundant opportunity from internal and external evidence to assert that the evangelists were deceived, if indeed they did not intend to deceive their readers. Deviations, contradictions, chronological disagreements, errors in names, and false attributions occur in the Old and New Testaments, if we examine merely the text independent of the living teaching of the Church and her authoritative tradition. Even St. Jerome's care to give us the "Hebraica veritas" cannot undo the chronological and other discrepancies between the text he used for his translation and the Septuagint. The same peculiarity is found in the accounts of the lives of the saints and martyrs, of the sincerity of whose historians we have with few exceptions little doubt, even if we set aside that devout credulity which in the ages of faith nourished piety by legends lacking historical proof.

In this light we deprecate the criticism that sets out to find similar discrepancies in the stories of saintly contemplatives, and which seeks to discredit them, because they disagree. We have carefully and in a sense sympathetically read some recent articles on the subject in an English Catholic magazine. The impression which the reading has left on us, and which would probably be made on anyone who values the legendary treasures of religious and spiritual or mystical history, with its power for elevating and refining spiritual perceptions, is that the articles have a destructive rather than constructive tendency. No statement is made either about the saintly stigmatisée or her historians which could not with equal cogency be used against the inspired writers or their translators. It would not be difficult to adduce parallel instances in every case, though it

would be futile to attempt it as a matter of controversy and we are not inclined toward polemics that could only amuse the scientific sceptic who despises religious emotion. In the present case we hold that to show up the defects of the accounts attributed to Anne Catherine Emmerich may be the proper work of an "advocatus diaboli", and tend to prevent the canonization process from going on; but to conclude that Anne Catherine was a mere dreamer and that Brentano was insincere is a conclusion not warranted by the premises. Imagination is an unhealthy faculty, when it is morbid. Such is not the case in the Emmerich visions, as their very purpose and relations prove. The fact that she disturbs some beautiful Catholic traditions and relates some ugly details about persons whom we tend to venerate is no more proof of a diseased imagination than is that which we read of David or the prophets by inspired writers.

Nor is the statement that Sister Emmerich "asserted in the most explicit terms that what was communicated to her in her visions was of immense importance to the world" wholly free from bias, as it leaves an impression on the reader that not only did she rate her visions as coming from God, but also that she desired to have them heralded abroad as a warning to the world. This is wholly contrary to fact, if we take the testimony of her confessor, and others who knew her well, among whom is Bishop Sailer (of Ratisbon), who writes to a member of Count Stolberg's family: "She is extremely silent and humility itself in regard to what God has communicated to her in vision. The innocence and simplicity of her manner are, however, her best and surest credentials." Her biographer emphatically states that she yielded only with the utmost reluctance and on the express command of her spiritual director to make her impressions known; and though she believed the visions to be true, she did not wish to have them published. They were important to her mind as are truth and virtue to all who love God and His interests on earth.

RUBRICAL COLORS ON THE ALB.

Qu. At a gathering of priests a few days ago the following discussion took place:

Father Charles said that a priest may wear the color of the vest-

ments of the day on the end of the sleeves of his alb—forming as it were the cuff; the lace of cuff being over it. Also, the color of ribbons by which the alb is tied at the neck may be the color of the vestments worn. Father Thomas refused to admit that such is permissible. Both advanced various reasons for their statements. May not the cincture also be of the color of the vestments?

C. O'N.

Resp. Although, owing to certain excesses in ornamentation introduced in local churches, colored borders on the alb were at one time forbidden, the indication of rubrical colors in the ornamented border of the body and sleeves of the alb, as well as for the cincture, is permissible and in harmony with ancient liturgical tradition. The question: "Num tolerari possit ut fundus coloratus supponatur textili denticulato vel operi phrygio in manicis et fimbriis albarum?" was answered "Affirmative" by the S. C. of Rites (*Decreta authent.* 3780 ad 5, et 4048 ad 7). The question: "An cingulum possit esse coloris paramentorum?" was answered: "Posse uti cingulo coloris paramentorum" (*Decr. auth.* 2194 ad 3).

PUBLICATIONS OF THE BANNS OF MARRIAGE.

Qu. Titius was requested to assist at a marriage between two Catholics who for certain valid reasons did not wish the banns published. Titius applied to the Ordinary for dispensation, which he obtained. However, the couple had lived in other places of the United States and in Europe, but Titius did not think to apply for dispensation from the banns in those parts where they had lived for six months or more after they had passed the age of puberty. The couple was well known in the parish of Titius for a number of years. Did the dispensation for the local parish cover the other places? The Ordinary could see from the application that the parties were probably adults when they left Ireland.

Resp. The responsibility of ascertaining, before giving a dispensation, that there are no impediments which might invalidate a marriage belongs to the Ordinary. It is for him to say whether, in any particular case, the guarantee of the parties' freedom is sufficient or not. Whilst the pastor is obliged to furnish the facts, and to give guarantee of their being as represented, so far as lies in his power, the judgment establishing their virtue as a title for sanctioning the marriage

contract lies with the dispensing authority. The same authority has to determine whether the dispensation for the local parish covers the other places where the parties may have lived for a term that permitted the contracting of impediments likely to render the prospective contract invalid or illicit.

CAN THE PALLIUM BE GIVEN TO BISHOPS?

Qu. The pallium is the special mark of archiepiscopal dignity. Is it a token of actual authority over the suffragans or merely of precedence and dignity? In other words: can a bishop receive the pallium in a province which has an archbishop?

Resp. Canonists define the pallium as "signum auctoritatis supraepiscopalis".[1] Hence it is ordinarily given only to patriarchs and archbishops. Benedict XIV, however, states that it may be given on extraordinary occasions to bishops, "in signum honoris".[2] He mentions a number of instances under the pontificates of Popes Gregory the Great, John VIII, Alexander II, etc., among them that of the Bishop of Minden in Westphalia, chronicled by the curious rhythm setting forth both the fact and the reason:

Nam hic praesul honoratur,
Mindensis qui vocitatur,
Dignitate Pallii.
Quod bene Rationale
Vocatur, et hoc non male:
Nam trini Episcopi
Tantum isto decorantur,
Per quem recte venerantur
Locus, gens et clerici.

ENTERING THE SANCTUARY FROM THE SACRISTY—WHICH SIDE?

Qu. Our sacristy is behind the sanctuary, having on each side a door that leads to the latter. From which side should the celebrant proceed to the altar for Mass?

Resp. The celebrant enters from the Gospel side and returns by the Epistle side. (*S. R. C. 12 Aug., 1854.*)

[1] Devoti, *De auctorit. et usu pallii*, cap. III, 10.
[2] Benedict XIV, De Syn. Dioeces., II, 6: 1.

Criticisms and Notes.

A GENERAL INTRODUCTION TO THE BIBLE. By the Right Rev. Chas. P. Grannan, D.D., Ph.D., Consultor of the Pontifical Biblical Commission and Professor emeritus of the Catholic University of America. In four volumes. B. Herder Book Co., St. Louis and London. 1921. Pp. xxv—226; 171; 232; 202.

Interest in Biblical studies has of late years greatly advanced the output of Catholic manuals introductory to a proper understanding and interpretation of the Bible for English readers. Fr. Gigot, the American Sulpician, under the guidance of Dr. John Hogan, collected and published an exhaustive Introduction designed to aid the student in the seminary during a six years' course in philosophy and theology. With the crowding of special branches in connexion with clerical studies it was soon realized that, great as was the value of Fr. Gigot's services for the student, something at once more simple and rudimentary was required to serve as a preparation for Biblical exegesis and apologetics. Even a good compendium still left unanswered certain fundamental problems which were forcing themselves upon the attention of Bible readers and which received light from recent finds in the fields of archeology and linguistics. Archbishop Messmer sought to bridge the difficulty by translating and adapting Dr. Bruell's *Outlines of Bible Knowledge,* while Dr. Thomas Gerrard undertook to edit a translation of Seisenberger's *Handbook for the Study of the Bible and of Bible Literature.* These did excellent service. Fr. Hugh Pope added a new form and valuable erudition to this literature by his *Aids* to the study of the Old and New Testaments, designed to supply a handy reference library for the priest on the mission.

What Dr. Grannon has done to improve the opportunities of Scriptural study for the student in college and seminary is to simplify the program by his method of definitions, divisions, summaries, and references. He takes account of the latest research; strictly analyzes the results, and presents them, as the Archbishop of New York in his Preface to the volumes points out, with a keen insight into Catholic principles. The language is free from needless technical and foreign idiom, and does not assume acquaintance with facts before they have been stated, by the premature use of Biblical terminology. This latter feature is neglected in most of the manuals used. They speak of the Vulgate, the Septuagint, the Itala, of the Vatican and Alexandrine Codices, as if these were terms well under-

stood from the outset. They refer to the Hexapla and the Masoretic text, long before the student has reached the parts of the manual in which these matters are treated historically so as to give a definition or notion of their precise meaning.

Although the work consists of four volumes, they are actually less bulky in the whole than Gigot's or Seisenberger's General Introduction. The entire ground covered may easily be disposed of during the two years spent in the study of philosophy as part of the seminary course, so that special exegesis can be taken up with the first year in theology. The arrangement followed by Dr. Grannan is to group into the four semesters the fundamentals. The first part treats of definitions, history of the original languages, texts, and ancient versions. In the second volume we have the statements regarding Biblical criticism and its chief sources in Biblical archeology. The third part takes up the question of Inspiration and the history of the Canon. Last follows Hermeneutics as explaining the principles and rules upon which exegesis bases its interpretations.

The careful analysis of every phase of the subject, dealt with in a way that properly balances the different parts, without too much minuteness or preponderance respecting any one, and all treated in a spirit of sound Catholic doctrine, is made more practical by the bibliography of standard works on the Bible. Not the least valuable part of the manual for the priest who uses such books for reference or casual review, is the alphabetical index of topics, which is unusually complete and directive.

ST. JOHN BEROHMANS. By Hippolyte Delehaye, S.J. Translated from the French by the Rev. Henry Churchill Semple, S.J. New York, Benziger Bros. 1921. Pp. 189.

SAINT JOHN BEROHMANS. The Story of the Saint of Innocence. By James J. Daly, S.J., Associate Editor of "The Queen's Work". New York, P. J. Kenedy & Sons. 1921. Pp. 191.

Priests and educators generally have reason to be grateful for these two portraits of an ideal youth. The educational ideal is an abstraction. In the person of St. John Berchmans it was realized and concretely lived. And so the Catholic teacher has but to study the type here portrayed and strive to mould into the plastic soul of the young the noble lineaments exhibited in the sketches drawn by the present biographers. The two portraits — which, by the way, have been occasioned by the tercentenary of the death of the youthful Saint — are of course substantially alike, the original being in each case identical, and the materials entering into the composition

derived from practically the same sources—that is, the manuscript notes left by the Saint himself, the contemporary *Life* by Fr. Cepari, his confessor and superior, and the judicial processes, to say nothing of several later biographies. The differences therefore lie mainly in details mentioned by one and omitted by the other writer; and in their respective methods and styles.

When we speak of St. John Berchmans as the model of youth, the suspicion may rise in some minds that the very perfection of his character places him beyond the hope of imitation by the average youth of to-day. Berchmans was the favored child of grace. He never lost his baptismal innocence. He seldom, if ever, sinned venially with deliberation. An angel in mortal flesh, as he was called, his soul never experienced the rebelliousness of carnality. How, then, can he serve as pattern for youth who have fallen and who carry about with them the scars and the running sores that tell of shameful defeat? Moreover, St. John hardly belonged to "the red-blooded" variety of modern American youth. He was no Boy Scout who needs to go a-hiking and a-swimming to develop his virility or to work off his superabounding animality. How, then, can this Saint serve as a model for school and college lads whose sanity and sanctity depend so largely upon athletics? And yet St. John Berchmans is the patron of youth. No athlete in the field of sports—though he took his share on occasion in certain games—he was a youth nevertheless of great determination and of strong character. In every detail ever obedient to the behest or wish of his superiors, he did his own thinking and doing within the sphere of liberty. There was nothing excessive or immoderate in his personality. He practised none of the fierce mortifications which constitute the predominant passion of most Saints. Nor was he favored with any of the mystical experiences familiar to sanctity—raptures, ecstasies, levitations, and the like. He was just a plain, healthy, common-sense boy who reached heroic holiness by doing his everyday duties faithfully, fervently, and with the purest intention possible. He loved God supremely, prayed without ceasing, studied hard (a proof of this being that at the close of his philosophical course, when he was just twenty-two, he was selected for "the public act" in *universa philosophia*); moreover, he spoke Latin and Italian fluently (besides having a working acquaintance with several other languages), recreated joyously, obeyed authority unfailingly. In these respects at least he is imitable by youth of good sense and good will. Always aiming at perfect accord between his conduct and his ideals, he never lowered his standard. He made no secret of his efforts to become a saint and he lost no opportunity of carrying out his deter-

mination. What was probably most remarkable in his character was its absolute honesty, a transparent sincerity, amounting almost to *naïveté*. Out of countless manifestations of this, we cite a manuscript given by Father Daly in which John notes down his likes and dislikes, admonishing himself not to do what displeased him in others.

His dislikes come first, as follows:

Spitting displeases me.
Slowness and sluggishness in moving about displease me.
Freedom in speech, even about spiritual matters, displeases me.
Frequent contradictions displease me.
Being too dainty displeases me.
Freedom in conversation displeases me.
An ironical way of talking displeases me.
Keeping one's hands behind one's back displeases me.
Looking back carelessly in the street displeases me.
Moving one's head about without cause displeases me.
Bursting out into laughter, shouting, laughing immoderately displeases me.
Talking in the refectory, in the church, in the sanctuary, at times when it is forbidden, displeases me.

The following are his likes:

I like exterior gladness with great regularity.
I like visiting the Blessed Sacrament before and after classes.
I like saluting the Blessed Virgin, and visiting the venerated chapel of Saint Ignatius at the villa.
I like not plucking even a blade of grass when at the villa.
I like giving leave to the companion who shares your room to do what he pleases without minding you.
I like letting myself be ruled like a baby a day old.
I like doing heartily and for all you are worth whatever you do.
I like the hands being held together before the breast and not hanging down.

Then come his likes of traits in others, which he notices in order to imitate, and first in his superiors:

I like in our Father General his modesty, affability, cordiality, and joyful face; and his following in all things the order of the community.
In Father Provincial, his love of literature.
In Father Rector and the Spiritual Father, their being always the same.
In Father Prefect of Studies, his respect for all.
In my professor (Father Piccolomini), his affection and his delight in the progress of his scholars in their studies.
In Father ——— (the name here and in the succeeding instances was omitted in the early biography of Father Cepari), his patience in sickness.
In Father ———, his silence.
In Father ———, his modesty and bashfulness and love of solitude.
In Father ———, his zeal for souls, which never grows weary.
In Father ———, his love of his room and simplicity.
In Father ———, his love of the Institute (of the Society).
In Father ———, his amiability and affableness.

In Father ———, his joyousness, even with all his spirituality.
In Father ———, his being the servant of all, cheerful and hard-working.
In Father ———, offering himself to be the companion of all.

Lastly the traits of his companions:

In Mr. ———, his avoiding idleness.
In Mr. ———, his readiness to take anyone's place in an emergency.
In Mr. ———, his liveliness.
In Mr. ———, his meekness and tractability.
In Mr. ———, his cleanliness and kindness to guests.
In Mr. ———, his sincerity.
In Mr. ———, his giving to everything its own allotted time.
In Mr. ———, his visiting the sick.
In Mr. ———, his devotion.

This rather exhaustive list of a saint's likes and dislikes, Father Daly observes, ought to be a document of absorbing interest to all sorts of readers. "One learns from it the curious fact that it is possible to detect more of the vital peculiarities of the life around us with our eyes cast down than by staring at everything." The list likewise attests the Saint's power both of observation and of rare discrimination in one of his years.

To conclude, one or other of these two Lives (preferably both) ought to be in the hands or within the reach of every Catholic boy and youth, especially of those preparing for the priesthood. They are interesting as well as edifying biographies and cannot fail to lift the youthful reader to worthy ideals, which, though they may lie beyond the hope of his complete realization, will nevertheless repay every degree of approximation he may succeed in making thereto.

THE SCIENCE OF EDUCATION IN ITS SOCIOLOGICAL AND HISTORICAL ASPECTS. By Otto Willmann, Ph.D. Authorized Translation, from the Fourth German Edition, by Felix M. Kirsch, O.M.Cap. In two volumes. Volume I. Archabbey Press, Beatty, Pennsylvania. 1921. Pp. xvi—351-8.

Otto Willmann is one of those relatively rare scholars whose work reflects extensive knowledge and culture, depth of thought, and a style harmonizing with all these elements. He is at once a *savant* and a philosopher. Essentially Platonic, his mind is sufficiently Aristotelian to keep it in close touch with the objective world. Synthetic, it is adequately analytic. An idealist, he is no less a tempered realist. The two leading works wherein these mental endowments manifest themselves in felicitous interfusion are his History of Idealism (*Geschichte des Idealismus,* 3 vols.) and his *Didaktik als Bildungslehre.* The former is a genuinely *philosophical* history

of philosophy. The qualification in italics separates the work from the cohort of histories of philosophy. It is an original production and altogether unique. It tells the story of the human mind in its gropings toward a consistent and comprehensive interpretation of reality—man's continuous struggles, his uncounted failures in this pursuit, and the relative measure of success he has attained in the *philosophia perennis* which finds its home in the Catholic synthesis. It were much to be desired that Willmann's History of Idealism were adapted into English. It is, however, a rather difficult book to translate, and, unless a master hand undertook the task, the original were much better left in its isolated supremacy than be made to suffer the fate of so many foreign classics that have been butchered by bungling transporters.

The *Didaktik* does for education what the *Geschichte* does for philosophy. In each case the subject is presented philosophically, i. e. in the procedure of its philosophized history. To confine ourselves to the *Didaktik* which we have now before us in an English dress. The work is the science based on the history of education. A history of education may unfold the rise and development of educational institutions and methods whether in the race at large or in an individual nation. Such a work is helpful, instructive, stimulating for educators. The present study goes far beyond this. It is an historical science of education. Its subject, its formal object, is the process of education. The latter reveals itself first in the system, secondly in the acquiring of an education. The system may be viewed as an organism—that is, as a relatively complete whole of institutions and agencies for imparting education; or as an organ in respect to the social body of which it performs a function. The acquiring of an education is a free, conscious process wherein there are countless elements or materials, manifold shaping agencies, forces and methods, divers purposes and tendencies. The two aspects just mentioned are of course interdependent, not separate.

The present work, being a science of education based on history, the first thing to do is to study the latter. This is done in the volume at hand. Note well, however, that we have here to do with no merely descriptive narrative of educational institutions. The latter are reduced to certain types and their salient characteristics made manifest. Then, after an elaborate introduction, certain theoretical principles and historical settings are laid down and the reader is introduced successively to the Oriental, the Greek, the Roman, the Early Christian, the Medieval, the Renaissance, the Enlightenment and the Modern types of education. Professor Willmann's abundant store of historical knowledge and his mastery of selective criteria

alone made it possible to cover so large a field in a manner that avoids alike an overcrowding of details and too sketchy an outline.

This much has been rendered into English and is comprised in the volume above. The translation of the second, which is also the larger portion of Willmann's work, is on press. In it will be treated in detail the end and object of education; its subject content; the work of education; its essence as regards the individual and society. The content and form of these topics in the original are wonderfully rich and profound. Willmann's characteristic wisdom and culture are seen in them at their best. We shall await the appearance of the second volume to give our judgment on the work as a whole. In the meantime we warmly recommend the volume at hand. It is a valuable auxiliary for teachers and a treasury for all who are interested in education. In the English language there is no treatment of the subject comparable to it. Thoughtful and learned, it deals with principles and fundamentals upon which alone practice can securely rest. As for the translation, the highest praise that can be given it is that it does not appear to be a translation. It reads as a work original to English. Respecting its material make-up, it leaves little to be desired.

WORK, WEALTH AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of "America", Lecturer, Fordham University School of Social Service, Author of "The World Problem", "Democratic Industry", "Evolution and Social Progress", etc. Matre & Company, Chicago. 1921. Pp. 169.

Amongst Father Husslein's several contributions to the solution of "the Social Question", two stand out as particularly illuminating and practical, and therefore happily popular. They are *The World Reform* and *Democratic Industry*. The former deals chiefly with the manysided interrelations, actual and ideal, between Capital and Labor. The latter shows that the ideal interrelations which the recent movements toward democratization of industry are seeking to readjust or rather to simplify, were long ago practically realized in the Catholic Gild System, and that it is by a reversion to some form of that system adapted to modern economic and social conditions that the ideal of industrial democracy can best be attained.

The book here introduced may be said, in the first place, to restate more briefly and in more popular form the discussions and proposals contained in the two works just mentioned, and besides to explicate certain ideas on human equality and private ownership, ideas which, so easily misinterpreted, have been made to serve as a basis for So-

cialism, but which, when rightly understood, become the support of Christian Democracy. The concluding chapter offers timely suggestions on practical charity informed by Christian principles and yet alive to the value of training in what are known as scientific methods. The work, therefore, while in part a condensation of the author's previous discussions of these problems, is also a re-illumination of the economic and social fields under the light of Christian ideas and principles. Wrought out as the matter is in the author's lucid and attractive manner, the clergy should have no difficulty in spreading this popular and timely little volume amongst our Catholic people, who need its teachings most. "Back to the masses!" was the cry with which, as Fr. Husslein reminds us, "Ozanam startled the generation in which he lived. We shall not convert Attila and Genseric; we can do nothing with the men who are misleading the people. But with God's help we shall convert the people themselves. We may do little with the luxurious rich and the men of letters and science, inflated with their importance and centred in their own conceit. We may do little even with the classes of self-indulgent Catholics, who have lost the spirit of their Faith and who, in education or in social life, are exposing their sons and daughters to all the dangers of the new paganism. We build little hope upon them. 'Since the fifth century', says Ozanam, 'a vast number of saints had a greater liking for the Goths and Vandals, the Arian and idolatrous Francs, than for the effeminate Catholics of the Roman cities.'"

In Frederic Ozanam were personalized the Catholic principles by which the social question can alone be permanently solved, the principles namely which are unfolded and applied to our present conditions by *Work, Wealth and Wages.*

Literary Chat.

The Bishop of Valleyfield has had issued the first volume of his *Œuvres Pastorales.* The entire work is to appear in five volumes, containing the diocesan ordinances, pastoral letters, addresses and various religious documents from the pen of the venerable prelate during the past thirty years of his episcopate (1892-1922). We shall have occasion to refer to the work in a future number of the REVIEW. The set may be procured from the episcopal chancery at $2.25 a volume.

The *Volksvereins-Verlag* in M. Gladbach has issued a series of handy little volumes similar in form to our "Modern Readers' Bible" and to the "Temple" edition, giving a new German translation, with illuminating and practical introductions to the separate sections of each book of the Bible. The manuals can be put in the pocket to serve for occasional reading of the Sacred Scripture, and thus become an aid to the profitable recitation of the Breviary. The last four volumes of the series include the

Sprueche Jesus Sirach's, Job, Sprueche Salomo's, and *Hohe Lied.* The translator and editor, Emil Dimmler, has already given us the four *Gospels,* the *Epistles, Acts of the Apostles, Apocalypse.* Of the Old Law we have *Isaias, Jeremias, Ezechiel, Daniel, Lamentations and Baruch,* to which are now added the *Sapiential* Books. The prices, considering the present value of the mark, are almost incredibly low.

Mother St. Paul of the House of Retreats at Birmingham has added another volume to her series of meditation books. *Ortus Christi* contains, under twenty-eight titles, reflexions upon the chief liturgical acts between the First Sunday of Advent and Christmas eve. They are, as Fr. Joseph Rickaby expresses it in his preface, the work of a heart-searcher who presses self-reform upon souls, urging study of their weaknesses and pursuit of the steps of Christ. The matter is not for religious only, as is the author's *Sponsa Christi,* but for persons in every condition of life, especially perhaps for Children of Mary. (Longmans, Green and Co.)

Directors of liturgical choirs and all who take part in the solemn services of the church will find the *Manuel des Bénédictions du Saint Sacrement,* by Père René, an excellent collection of Plain Chant melodies. The music is written on the five-line scale in the *sol* clef. There are two hundred and thirty pieces, with Latin and French text. They cover all the likely occasions of liturgical and devotional service, including chants in honor of the Sacred Heart, Our Blessed Lady, St. Joseph, All Saints', All Souls', and a number of selections suited for religious reception and profession. The little volume sells at six francs, and if introduced in America will contribute largely to the popularity which many of our choirmasters are zealously struggling to promote under the inspiration of the Holy See. (La Bonne Presse, rue Bayard, 5, Paris.)

The well and favorably known *American Catholic Hymnal,* compiled by the Marist Brothers, which was issued some eight years ago, has recently appeared in a revised edition. The improvements consist in the replacement of certain numbers by so-called "Traditional Tunes" of recognized value; the addition of the Vespers hymns (Latin), and the recasting of the General Index so as to facilitate reference to sources, hymns, etc.

The general features of the Hymnal are: 1. comprehensiveness: it provides a large collection of hymns and songs in English, Latin chants, Gregorian Masses, Vespers, Litanies, Motets for Benediction, and other devotional services; 2. it aims to meet the requirements of church (choir and congregation), school, and the home; 3. the musical compositions are easy and tuneful; 4. the whole has been conceived and executed in accordance with the *Motu Proprio* of Pius X. The spirit is therefore devotional, and the music conforms closely to the sentiment embodied in the texts. The latter have been derived from the best authorities attainable. The Hymnal is issued in excellent form by P. J. Kenedy and Sons, New York.

Both the *Sunday School Visitor* and Fr. Raphael, O.S.B., are endeavoring to promote education in the principles of true Christian art. A recent contribution to their work is an illustrated book for children on the Seven Sacraments. The title, *The Saviour's Fountains,* suggests the contents. It is a finely printed quarto, and the black line engravings are ingenious. But they will hardly appeal to children in the way intended. Colored prints, simple and at first glance inviting by their beauty of form rather than their symbolic detail, or by both simultaneously, as is done in the books of Mother Loyola, are the things the child wants, and from which it learns most readily. The added expense usually repays in such cases.

One of the results of the National Catholic Welfare Council's far-reaching activities finds a lasting embodiment in the volume recently issued by The Macmillan Co. under the title *American Catholics in the War,* by Michael Williams. It is at once an informative and an inspiring docu-

ment. In no other single volume is to be found such a wealth of facts and arguments that demonstrate beyond the possibility of cavil the loyalty of Catholics to country and government. It ought not to be necessary to defend such a thesis. Nevertheless, ignorance whether supine or begotten of prejudice, dies slowly. And it is good to have within convenient reach such an arsenal of defence as Michael Williams has here compiled. But besides its apologetic value, the book will inspirit and strengthen Catholics themselves as they read the record of the splendid achievements justly accredited to their brethren in the Faith.

Mr. Williams felt that his picture called for a broad historical background. Accordingly he sketches in the dominant Catholic national personages and events that shaped and developed the history of our country from the beginning; thus illustrating how " the idea of democratic government based upon human and religious liberty " shines out along the course of Catholic life in America. Upon this background he paints the heroic picture in which the National Catholic War Council stands most prominent. From the latter are seen to emerge fontally the splendid results accomplished immediately in the parishes by priests and people; at home and abroad by men and women; by the chaplains in camp and trench. Full credit and glory due are given to the loyal labors of the Knights of Columbus and the Catholic Young Men's Association.

What has been done by the various Catholic organs functioning under the same directive force since the War and what is in prospect for the immediate future are likewise portrayed. Not the least valuable constituent of the work is that it gathers together and thus ensures the preservation of a number of official documents upon which any future history of recent times must be based. Indeed it is in great measure the purpose of the work itself to lay such a foundation; it of course makes no claim to finality in this respect. Evidences of the compilation having been done in haste are not wanting. These, however, will doubtless be removed in a subsequent edition, in which happy event occasion should be taken to subjoin an index.

Intimately in touch with the matter and the spirit of the foregoing volume comes to us a manual entitled *The Catholic Citizen,* by John Lapp, LL.D. (The Macmillan Co.), since it is largely a development and further scholastization, so to speak, of the *Fundamentals of Citizenship* and *The Civics Catechism,* prepared by Dr. Lapp for the N. C. W. C. The purpose of the book is to set forth the essential facts of American citizenship and of the civic and social problems with which the citizen must deal. A special feature is the use made of representative Catholic opinion to bring out the value of moral and religious motives in supporting the practice of civic duties and thus promoting general justice, fair play, and square dealing. The Manual is a convenient, well arranged, and perfectly adapted text book such as will fit in admirably with a grammar or high school curriculum. The subject is comprehensively covered; the method and style leave nothing to be desired. Each chapter is followed by analytical questions for review, and to most of them are likewise added questions looking to practical applications or " community studies ". The pages are attractively illustrated and there is an adequate index.

M. Lugan has done an important service to the cause of truth, historical as well as moral and social, by his recent critical study of Francisco Ferrer. He might seem to have prejudged the case when he entitled the monograph *Un Precurseur du Bolcevisme, Francisco Ferrer.* As one follows the documentary evidence, however, upon which the verdict is based, the conviction is inevitable that Ferrer deserves to be classed with the foremost types of anarchists and that if Bolshevistic revolutionism before its conquest of Russia did not succeed in overthrowing constitutional government in Spain, it was through no lack of effort on the part of Ferrer. Much was written against, though vastly more in favor of, the

Spanish anarchist, shortly after his execution. Even if one were disposed to suspect the impartiality of testimony gathered at a time when minds were agitated by feeling pro and con, this can hardly be the case now that a decade has passed since Ferrer paid (all too cheaply indeed) with his life the penalties of the atrocities caused by him. M. Lugan's pamphlet (pp. 56) well deserves the attention of those who want to know not only what manner of man Ferrer was, but what are the ideals for which he labored and which are not losing their hold on the world of today (Paris, Procure Générale.)

Among the French writers who possess the gift or the art of popularizing Dogmatic Theology, the learned Dominican Père Hugon is well known. His tracts on the Blessed Trinity (*Le Mystère de la Très Ste. Trinité*) and on the Incarnation (*Le Mystère de L'Incarnation*) have recently appeared in a second edition (or rather reprint). Like all Père Hugon's other popular expositions of Catholic Dogma these two are remarkably clear and attractive. They present the technical matter, especially the teaching of the *Summa*, in a form and style which conserve the strength and solidarity of the traditional doctrine, while at the same time bringing the latter within the grasp of the non-professional theologian. In this respect they are not unlike the *Conferences* of Monsabré and even Janvier, though of course without the oratorical verve characteristic of the Dominican Conferenciers of Notre Dame. (Paris, Tequi.)

Père Hugon has recently been criticized very trenchantly for his teaching on the motive of the Incarnation. It seems that the learned Dominican treated the subject in the *Revue Thomiste* (May–June, 1913). A rejoinder appeared from the pen of a disciple of the Subtle Doctor, who himself, by the way, deserves the same appellative, in the *Etudes Franciscaines* (Nov.–Dec., 1913, Jan., 1914). The Thomist theologian, in accord with his school, maintains the opinion ascribed by them to the Angelic Doctor, namely that the sole motive of the Incarnation was the Redemption of mankind from sin; so that if man had not sinned, the Word would not have been made Flesh. The Scotists hold that the Incarnation did not depend on man's having fallen. Christ is the primary object *ad extra* willed by the Creator. *Cetera omnia propter Christum.*

Père Hugon wrote a rejoinder to the critique and the controversy has occasioned the publication of a volume by the unnamed Scotist Theologian under the title *Le Motif de L'Incarnation et les Principaux Thomistes Contemporains*, in which, besides the articles in question, there is contained a thorough discussion of the whole subject. Both views are treated *in extenso*, the Thomist being of course rejected and the Scotist defended. No thinker of any weight would venture to deem lightly of the controversy. One's idea of God being constructed from materials derived from Revelation and from the natural order, will be considerably affected by the view one takes of God's motive for outwardly manifesting Himself in Creation and the Incarnation. And that motive differs considerably in the view taken by the Thomists and that defended by the Scotists. This is not the place to discuss the matter. Students of theology will find the volume above mentioned a valuable contribution to the controversy, one that reflects depth and breadth, knowledge and acumen. The volume (pp. 453) is published by Marcel Cattier, Tours, France.

Books Received.

St. Jerome and Holy Scripture. The Encyclical Letter of Our Holy Father, Pope Benedict XV, to all Patriarchs, Primates, Archbishops, Bishops and Ordinaries in Union with the Apostolic See: on the Fifteenth Centenary of the Death of St. Jerome, Doctor of Holy Church. Authorized translation. P. J. Kenedy & Sons, New York. Pp. 59. Price, $0.35; $0.40 *postpaid.*

The New Testament Today. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. The Macmillan Co., New York. 1921. Pp. 92. Price, $1.00.

Mysterium Fidei de Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento. Elucidationes L in tres libros distinctae. Auctore Mauritio de la Taille, S.J., nuper in Universitate Catholica Andegavensi, nunc in Pontificia Universitate Gregoriana de Urbe Sacrae Theologiae Lectore. Parisiis: apud Gabriel Beauchesne. 1921. Pp. xv—663. Prix, 50 *fr.*; 55 *fr. franco.*

Summarium Theologiae Moralis. Ad Codicem Iuris Canonici Accommodatum. Nicolaus Sebastiani, Sac. Editio sexta minor (16,200–20,000) recognita. Ex Officina Eq. Petri Marietti, Taurinorum Aug. et Romae. 1921. Pp. xi—658. Pretium, 12 *fr.*

The Sacraments Explained. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. Based on the Baltimore Catechism (No. 2). An Aid to Catechists. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1921. Pp. x—434. Price, $2.25 *postpaid.*

De Castitate et de Vitiis Contrariis. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, theologiae moralis Professor in Pontificia Universitate Gregoriana. Editio altera, auctior et emendatior. Università Gregoriana, 120, Via del Seminario, Romae (19). 1921. Pp. xii—420. Venit 20 *lib.* in Italia, 20 *fr.* extra Italiam.

The Conversion of the Pagan World. A Treatise upon Catholic Foreign Missions. Translated and adapted from the Italian of the Rev. Paolo Manna, M.Ap., by the Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Society for the Propagation of the Faith, 25 Granby St., Boston. 1921. Pp. xv—303.

Great Penitents. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1921. Pp. 245. Price, $1.75.

Commentarium in Codicem Iuris Canonici ad Usum Scholarum. Liber II: De Personis (Pars I: De Clericis—Sectio I: De Clericis in Genere). Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congreg. Missionis. Sumptibus et typis Petri Marietti, Taurinorum Augustae. 1922. Pp. 243. Prezzo, 7 *Lire* 50.

Paul, Hero and Saint. An Apostolic Story of Roman Battles and Catholic Victories. By Leo Gregory Fink, Priest of the Philadelphia Archdiocese. Paulist Press, 120 W. 60th St., New York. 1921. Pp. xv—239. Price, $2.00.

Saint John Berchmans. The Story of the Saint of Innocence. By James J. Daly, S.J., Associate Editor of *The Queen's Work.* P. J. Kenedy & Sons. New York. 1921. Pp. 191. Price, $1.50; $1.60 *postpaid.*

St. John Berchmans. By Hippolyte Delehaye, S.J. Translated from the French by the Rev. Henry Churchill Semple, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 189. Price, $1.50; $1.60 *postpaid.*

SPIRITUAL TEACHING OF FATHER SEBASTIAN BOWDEN, of the London Oratory. Consisting of Counsels on Various Subjects, Notes or Addresses and Letters. With Short Introductory Memoir. Edited by the Fathers of the Oratory. P. J. Kenedy & Sons, New York. 1921. Pp. 163. Price, $2.00; $2.10 *postpaid.*

ST. JOHN BAPTIST DE LA SALLE. Founder of the Institute of the Brothers of the Christian Schools. By Brother Leo. Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. P. J. Kenedy & Sons, New York. 1921. Pp. vii—135. Price, $1.50; $1.60 *postpaid.*

ORTUS CHRISTI. Meditations for Advent. By Mother St. Paul, Religious of the Retreat of the Sacred Heart, House of Retreats, Birmingham. author of *Sponsa Christi, Passio Christi, Mater Christi, Dona Christi,* etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1921. Pp. 134. Price, $1.75 *net.*

GRACE AND PRAYER EXPLAINED. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. Based on the Baltimore Catechism (No. 2) and Deharbe's Catechism. An Aid to Catechists By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1921. Pp. vi—117. Price, $1.25 *postpaid.*

THE PRIEST BEFORE THE ALTAR. Preparation and Thanksgiving before and after Mass for Every Day in the Week by St. Alphonsus, also Preparation and Thanksgiving from the Roman Missal and Various Devout Prayers. Compiled by F. MacNamara, C.SS.R. P. J. Kenedy & Sons, New York. 1921. Pp. 116. Price, $1.00; $1.05 *postpaid.*

WHEN, WHOM AND HOW TO MARRY. By the Rev. C. McNeiry, C.SS.R. With a Foreword by the Bishop of Salford. P. J. Kenedy & Sons, New York. 1921. Pp. xvii—73. Price, $0.50; $0.55 *postpaid.*

THE ROSARY. Its History and Use. By the Rev. E. J. McGuinness. Extension Press, Chicago. Pp. 64.

IMMORTALITY AND THEISM. By William Wallace Fenn, Bussey Professor of Theology. (*The Ingersoll Lecture, 1921.*) Harvard University Press, Cambridge; Humphrey Milford, London; Oxford University Press. 1921. Pp. 41. Price, $1.00 *net.*

A METHOD OF CONFESSION AND COMMUNION FOR CHILDREN. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1921. Pp. 24. Price, $0.05; $4.00 a hundred.

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WORK, WEALTH AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America,* Lecturer, Fordham University School of Social Service. author of *The World Problem, Democratic Industry, Evolution and Social Progress,* etc. Matre & Co., Chicago. 1921. Pp. 159. Price, $1.00 *postpaid.*

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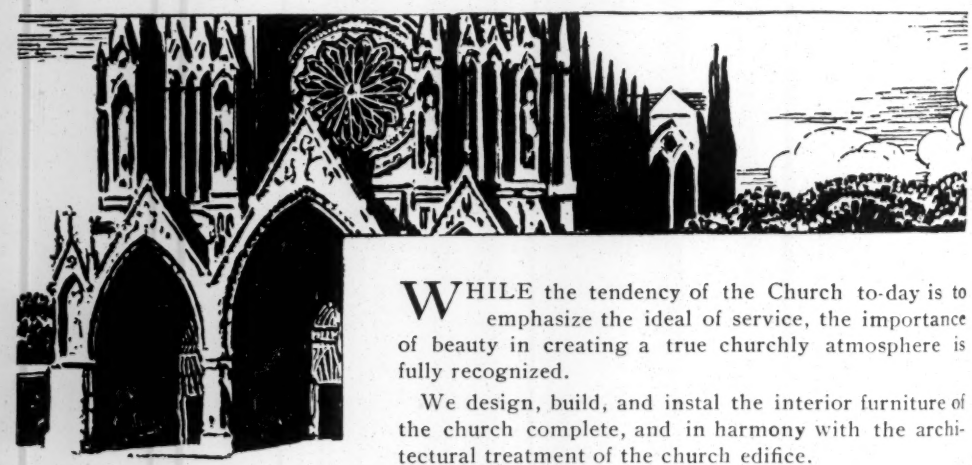

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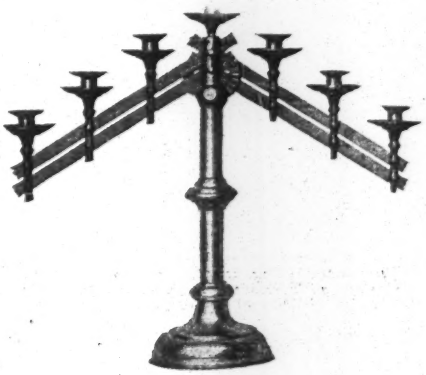

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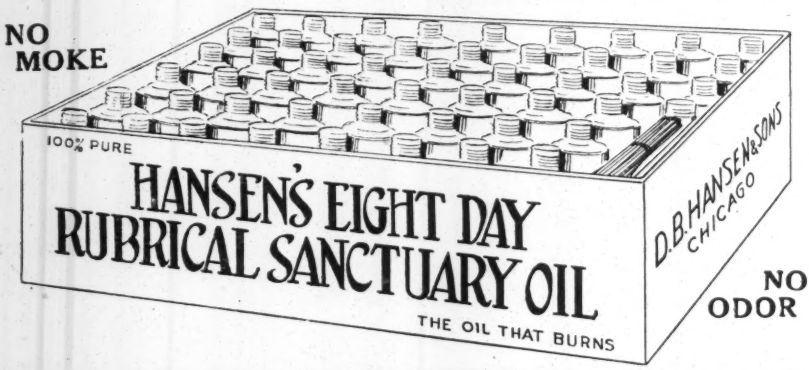

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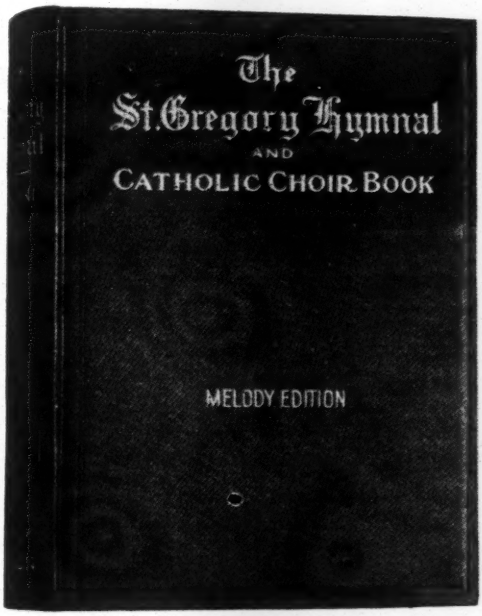

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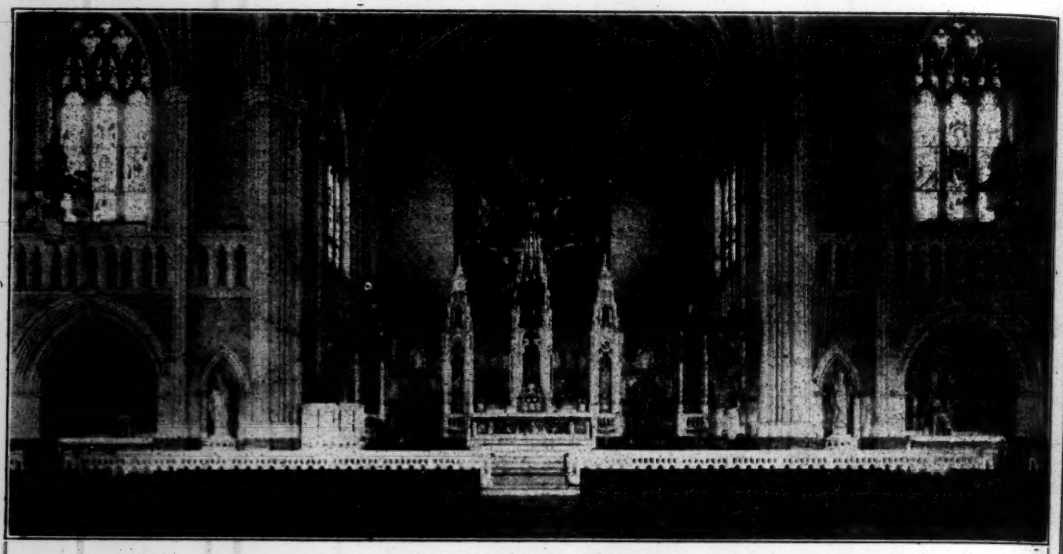

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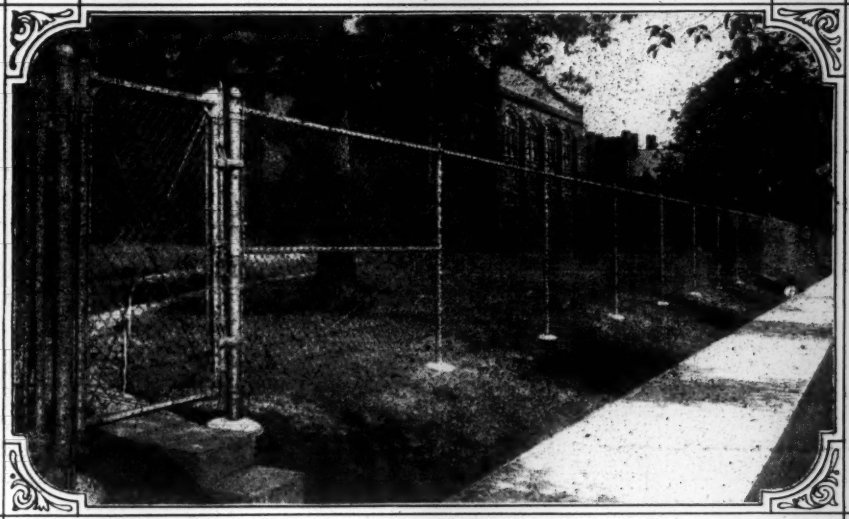

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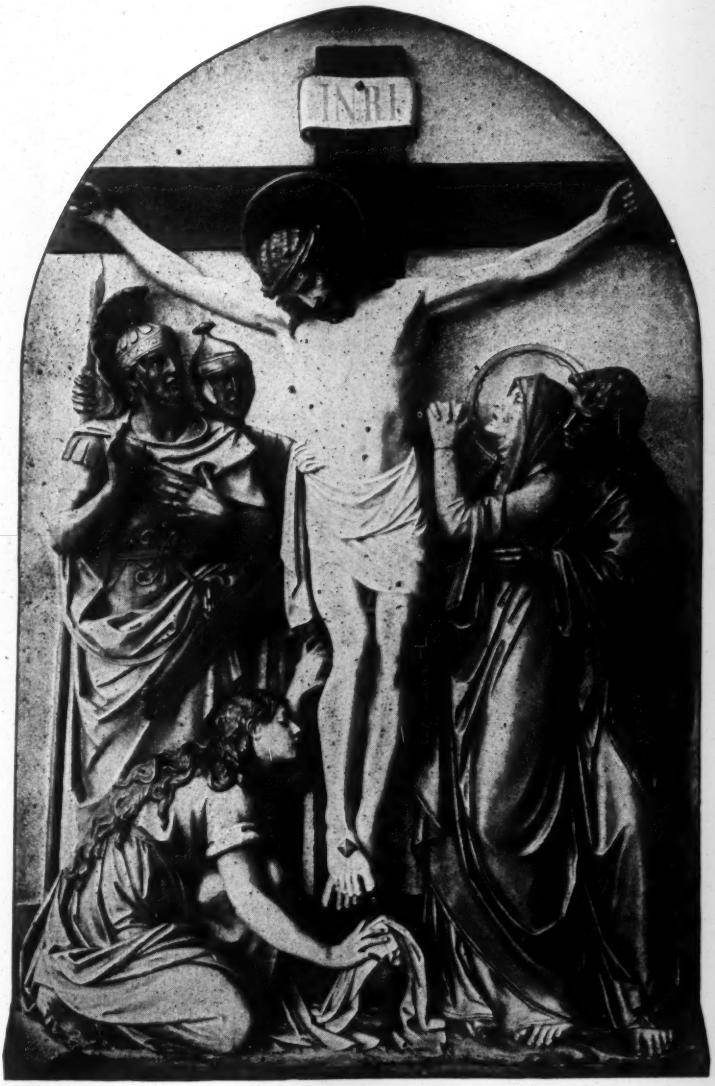

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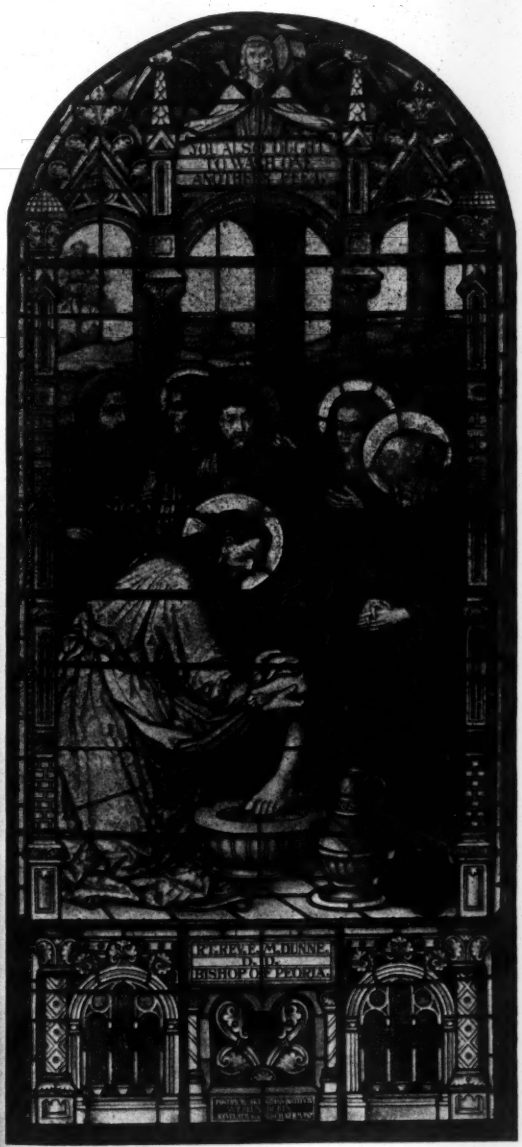

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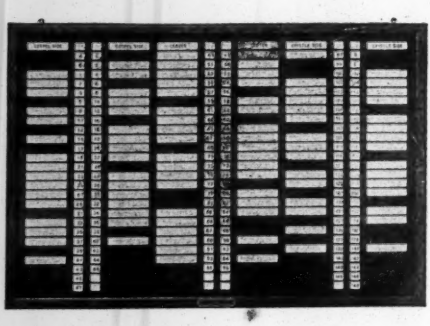

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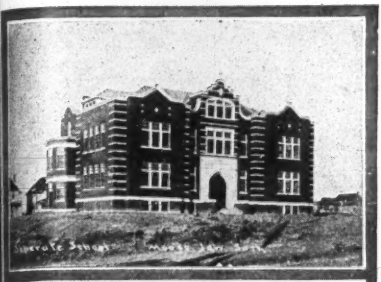

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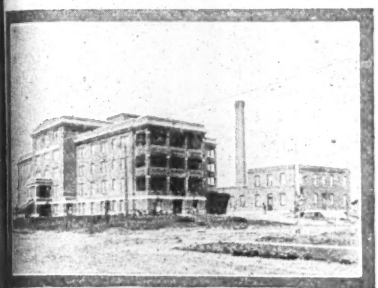

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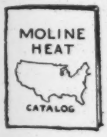

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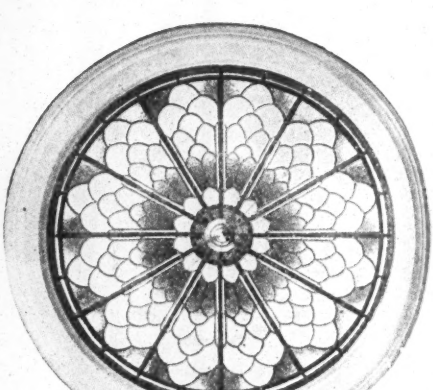

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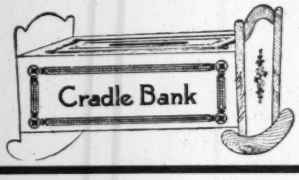

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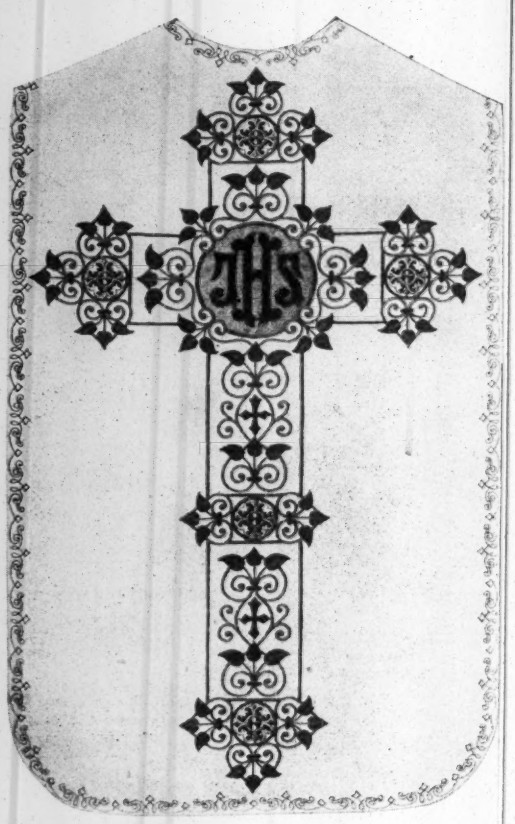

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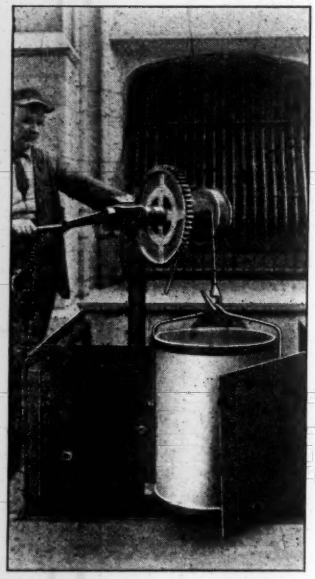

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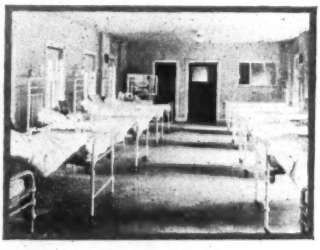

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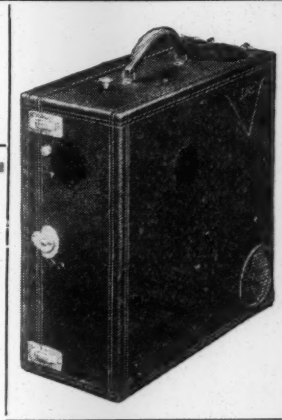

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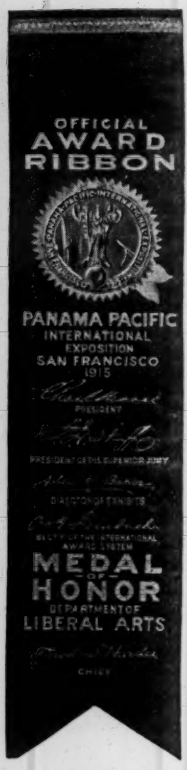

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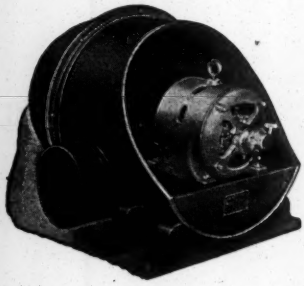

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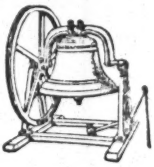

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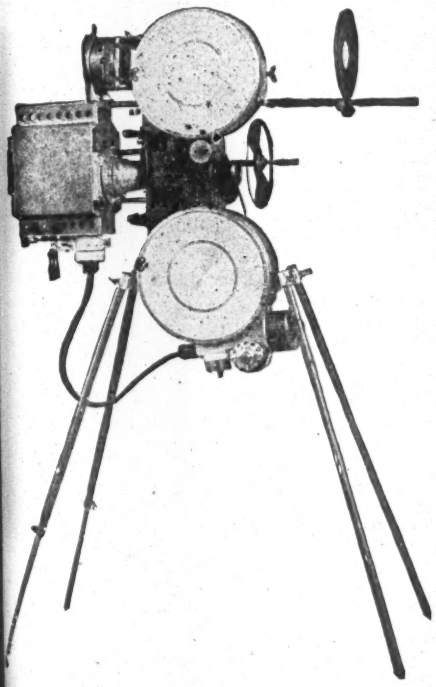

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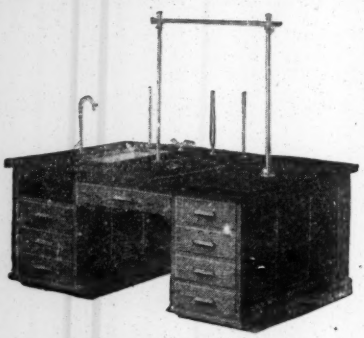

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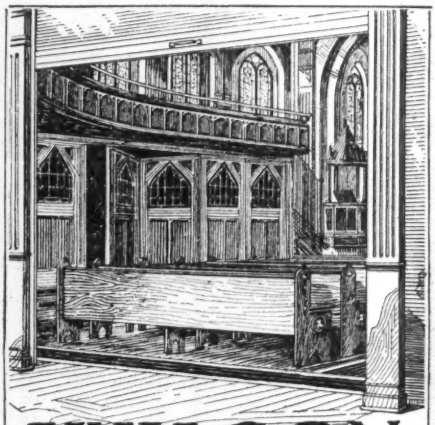

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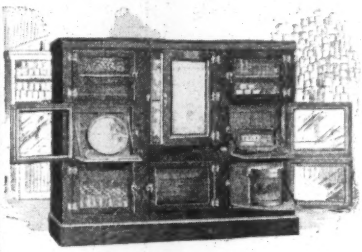

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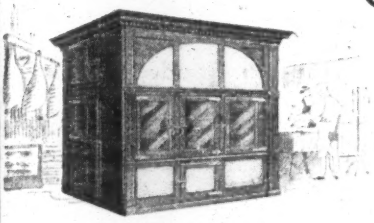

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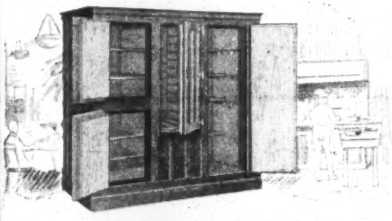

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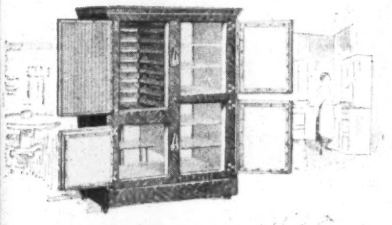

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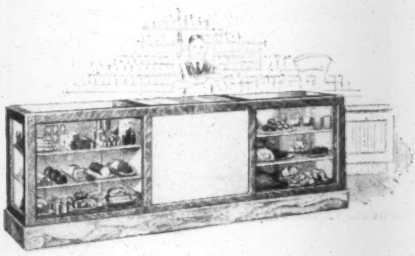

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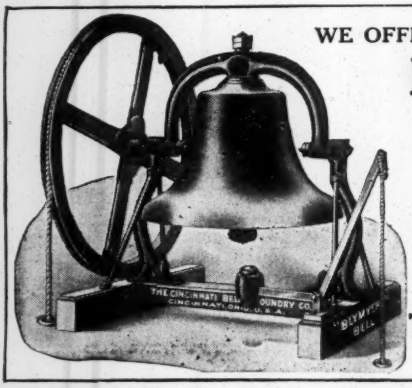

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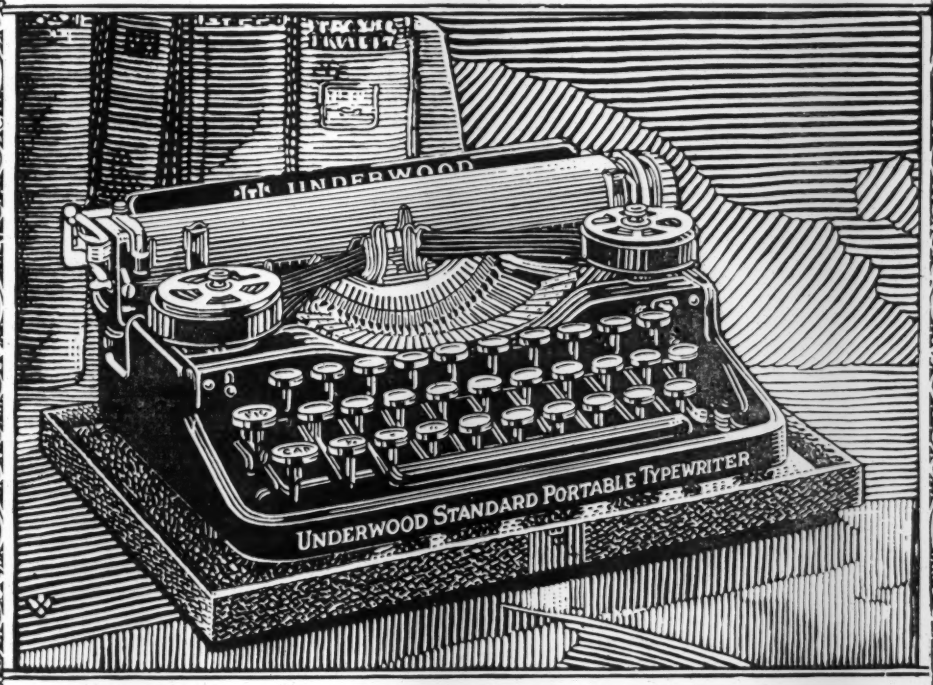

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